THE ROYAL CHARTER GRANTED UNTO KINGS, BY GOD HIMSELF:

And collected out of his holy word, in both Testaments.

By *T. B.* Dr. in Divinity.

Whereunto is added by the same Author, a short Treatise, wherein Episcopacy is proved to be *Jure Divino.*

Mat. 22. 21.
Da Cæsari quæ sunt Cæsaris.

Job 14. 7.
There is hopes of a Tree, if it be cut downe, that it will sprout again, &c.

Sublato Episcopo tollitur Rex.
King James's Bas. Dor.

LONDON,
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Chara Dei Soboles, magnum Jovis incrementum:

THE *off-spring* of so many loyall showers of *blood* and *teares*, and *Heir* apparent to all the love and affection that *Your* Royal *Father* had first purchased, and then intail'd upon *You*, by a deed of *Martyrdome*: The *Anchor of hope* which we expect daily to be cast upon *Englands shore*, by the

hand of providence: *Hope* hath a long time brought up the *rear*, but now *she's* in the *van* of all *Your* squadrons; and when the *Sunne* is once set in an *Island*, how can it rise againe but out of the *water*? may the *sighs* of *Your* People fill *Your* sailes with such a prosperous gale, as may land *you* safely upon *English ground*, and seat *you* in *your* Fathers *Throne*; may the flower of *Jesse*, and the true *Lion* of the Tribe of *Judah*, whom the sacred *harp* so often praised, defend all *your* Lyons, Harp and Lillies.

Never was there a *Prince*, whose People were all Prophets, and whose Prophets did all centre in their Princes future happinesse before; whilst the enemy stands like the every-where wounded man in the Almanack, pointed at by all the cælestiall signs; never was there

an

an Army, who gloried so much in their strength, when they are not able to *stand*, by reason of the slipperinesse of the ground under their feet, made so, by the teares of the People, and the *Blood* of their *Soveraigne*. Nothing but *your Majesties* Royal Fathers *sufferings* could have made Him so *famous*, & them so *infamous*: nothing but that could have made the People know the difference between a *Golden Scepter*, and an *Iron Rod*. *Your* Father had been now living, had He been lesse wise: and He had not been put to *death*, had not His People loved him too well. Was ever *Prince* put to death by two such hands? They forced the *Lawes* to take away their own life; they made *wisdome* to *slay* her own *children*, by whom she should be *justified*; and the love of the people the *murderer*

of their own *darling*, who can help it? to cure the Kings *evill* requires a Royal *hand*. I doe not teach my pen so high ambition, as to undertake such cures: but it may be Ink will serve to cure a *tetter* or *ring-worme*: if it doe but so, I shall think my paines well bestowed, and my duty highly approved of; if, when I have presented this *Royall Charter* to Your *Royall hand*, it may be *graced* with Your Princely *Eye*; being it proceeds from as loyall a heart, as can direct a pen how to subscribe the pen-man

Your Majesties
most faithfull
and Loyall
Subject,

T. B.

To the Reader.

Reader,

THis wretched Kingdome, lately the envy of other Nations, and now the object of pity to all but to her ſelfe; upon whom, Peace had long doted, and dandled their Kingdomes in her lap; whoſe natiues, as though they had clipt the wings of Peace, ſo that ſhe could not fly away from them, nor make the happineſſe of peace once common to all the World, now an incloſure within the broad ditch of their narrow Seas and the ſtrong fence of their innumerable Ships, having attained to all the proſperity and happineſſe

that

that such Sun-shine dayes could ripen; shee fell from thence into the most bitter Warre, that the greatest Plenty could uphold, and thence into the greatest miseries, that the highest pride could cast her downe, and now lies plunged in all the miseries of a Civill Warre: whose direfull effects are as remedilesse, as those whose causes are not to be found, and as farre from redressing, as is the malady for which no reason is to be given: though we cannot fathome the depth of these our unsearchable miseries, nor dive into the botome of this Ocean of Calamities; yet let us wonder a little, how we could squander away so great a share in that felicity, which we once enjoyed; out our selves of possessions so full stockt with blessings, trifle away, not sell our birth-rights of peace, for a messe of pottage, that hath death in the pot.

If for Religion wee have fought all this while, when did the Church change her weapons? must prayers and teares, be turned into pike and musket? did God refuse to have his Tem-

ple

ple built by David, a man after his owne heart, because onely his hands were bloudy? and will he now be contented to have his Church repaired, and her breaches made up with Skulls, and Carkasses? must bloud be tempered with morter that must binde the stones of his Temple in Unity? or are the smitings of brethren, strokes fit to polish her stones withall? Hath God refused the soft voice, to remaine in thunder? or hath his Spirit left the gentle posture of descending down upon his Apostles, to the approaching of a mighty and rushing wind? To goe about the reforming of a Church by humane strength? it is quite opposite to the nature of Reformation, as it is the going about the repairing of a Castle wall with a needle and thread. He that looks for such inestimable goodnesse within Iron sides, may as well looke to finde a pearle in a lopster. No, no, the Church must not be defended with Helmets, the resisters of blows, but with Mitres which have received the cleft already; not by broken pates, but by cloven tongues: not by men clad

in

in Buffe, but by Priests clothed in righteousnesse: Decisions in matters of Faith must not be determined by armour of proofe; nor did the Sword of the Spirit ever make Way to the conscience by cutting through the flesh. He therefore who takes up Armes against his Soveraigne, with pretences of defending his Religion, doth but take such courses, as are condemned by the same Religion he would defend; and indeed he doth but make Religion his stalking-horse, to blinde him, whilst he aimes at that, which he would have least suspect him; which when he hath effected, he meanes to get up upon the horse and ride him at his pleasure: they pretend the good of the Church, when, you may be assured, they intend nothing more, then the goods thereof, and like dissembling Lapwings, make a shew of being neerest the nest, when they are farthest off it.

If we Fight for our Liberties, what Liberties are they that we Fight for? if for Liberty of Conscience, what doe you meane thereby? if by Liberty of

Conscience

Conſcience you meane, that it ſhall be lawfull for every one to chuſe his owne Religion, or to be of his owne opinion; thoſe are things which we ought not to have, much leſſe to Fight for; for then let us not blame every Panim that bakes his cake to the Queen of Heaven, or every ignorant votary, who creeps to his owne Image, or makes his owne Idoll; for in this kinde of Liberty, we doe but ſacrifice unto the net wherein we ſee our ſelves caught, and burne incenſe to the drag that hales us to deſtruction. Chriſtians are not to be at ſuch liberty, looſe Chriſtians are but loſt men, true Chriſtians will be contented to be bound up in the unity of the ſame ſpirit, and the bond of peace: if the bond be broken, the ſheafe of corne is but ſo many looſe eares, and no way fit to be carryed into the Lords barne: if we be Sons and Daughters, let us belong all to one houſe; if we be ſervants, let us be all of one family; if we be lively ſtones, let us be all of one building; if we be ſeverall grapes, let us be all of one cluſter; if we be ſeverall cluſters,

yet

yet let us be all of one vine; if we be Saints, let us have a communion, for this is it which is called the communion of Saints, this is it which is called Religion, which cometh of the word Religando, *which signifies to binde. Wherefore for a man not to thinke himselfe bound to those Articles which the Church proposes, is to be of no Religion, and to fight for this, is to fight for nothing: and if by Liberty of the Subject, you meane Liberty from oppression; I know not any Man or Woman of any quality or condition whatsoever, that knowes what belongs to any such thing, except it be some few, who have liberty to doe what they will with all the rest.*

If we fight for the property of the subject; I believe the Subjects have so altered the property of their goods, that had they but the old properties restored, they would not thinke it good fighting for a new; their expectations being so much deceived, that instead of fighting for the property of the Subject, they rather see themselves subject to have all things in common.

If

To the Reader.

If we fought for the Lawes of the Land, whose Lawes are they? are they not the Kings? will he not maintaine the foundation of his House from sinking? Will he not maintaine his legges under him? are they not supporters of that body politick whereof he is the head? nay, doth he not maintain himselfe when he maintaineth them? for the King and his Lawes may be compared to God and his Word, both inseparable: for as God is the Word, and the Word is God; so the King is the Law, as the life thereof; and the Law is the King, as the body of that soule: Wherefore there needed not any fighting against the King for this, except it be by those who would be Kings themselves.

And for privileges of Parliament; I remember I have read of Jack Cade, *in the Reigne of* Richard *the second, who coming up as far as* London-stone, *and resting himselfe thereon, vowed that within three dayes there should be no other Law, but what did proceed out of his mouth: now if it stand with the priviledges of Parliament, to have a few* Jack Cades *relying on their* London-stones, *to tell them what they*

they must doe, and they will have, if it stands with the privileges of Parliament; to have Tumults to drive away their King, Armies to awe themselves, Countries to send up their Inhabitants in multitudes, with Petitions in their hats, cudgels in their hands, and threatnings in their mouths; so that the King was fain to flash the Citizens from White-Hall, *and then the Parliament, the Countrey-men from* Westminster-Hall; *then they have fought to some purpose: but suppose that the Parliament did really Fight for all these particulars; so did the King too, so that the King may safely expostulate with his Parliament, as* S. Paul *did with the rest of the Apostles, are ye fighters for the Protestant Religion? so am I: are you for the Liberties of the Subject? so am I: are you for the Lawes of the Land? so am I: are you for the properties of Estates? so am I: are you for the priviledges of Parliament? so am I:* and in all these things I have laboured more abundantly then you all; *where lyes the quarrell then? it must consist then in nothing but this, that they*

doe

they doe not believe one another, in that they both fight for one and the same thing the meanes of reconciliation is taken away: for should they differ in their grounds, the Law may be Judge betweene them, reason may be judge, the world may be Judges: but rebus sic stantibus, *instead of having reason to fight, we doe but fight against reason; both contend for the same power, like the two women that contended for the same Child:* Solomon *judged the Child to belong to her who would rather part with it all, then have the child divided: Now the Parliament would have this powerfull child divided, halfe to the King, and halfe to themselves, the King rather then so, is contented to lose all: in whom there is most affection and pitty, in him is the right of true parentage: but because there are no* Solomons *in this age, let us goe the downe right way to worke. The two Houses gave out that they fought in defence of the Kings Person, Crown and Dignity, doe ye believe them? don't ye believe the King did? the Parliament said they fought only to bring him to his Parliament, was the Parliament at* Holmeby *house? or*

was it at Carisbrooke-Castle *in the Isle of* Wight? *was he in honour, or was he dignified by being there? have they not fought then all this while upon a false ground? have not they given themselves the lie? and will you believe them still? but instead of being instructed by* Solomons *divided Child, they divided their* Solomon. *O Country-men, doe but remember what ill luck the Nation hath had, by imprisoning their Kings: when they had imprisoned the old Lion and the young within their grates, the* 3. Henry *and his Son; did they not, like the inclosed wind, make the whole Land shake? had not the whole Kingdome a shrewd fit of an ague then? did they not (like fire too close besieged with clouds) sally out in thunder and lightning, to the terrour and destruction of all those who stood in the way? what successe had the imprisonment of* Edward 2? *upon his imprisonment followed his deposement, and the murder of his Person was a consequent of the deposement of his dignity, but what became of those who did it? is there one remaining of the name of* Mortimer? *was not that* Mortimer, *who*

was

was the cause of his Imprisonment, beheaded? were not all those who had a hand in it condignly punished? Nay, was not the immediate heire of this too much conniver at his fathers sufferings, and too ready accepter of his fathers office, imprisoned, deposed and murdered, in like manner? and what successe (I pray you) had the Imprisonment of Richard the 2? it cost the Kingdome whole ages of miseries, 80. of her Nobility, and 100000. of her Commons, and the disposing of all her Royall Roses in their buds, and before they were half blown, untill there was but one of a colour left in the Royall Garden of Great Brittaine, and they being Maryed, made such a composure of Red and White, as blushing at the former mischiefs: and it is worth your observation, how that the last two Kings (to save their lives) resigned their Crowns, and so lost both; whereas the former, by keeping his Crown upon his head scaped the blow. Let all these base begotten meteors appeare glorious for a time, till by their yielding more and more to aire, they fall to Earth; whilst Kings, like Suns in firmaments, look

biggest when they are going down, with confidence that they shall rise again.

Lastly, Henry 6. *and his Son must be Imprisoned and murdered, to make way for* Edward 4. *and* Edward 4. *his two Sons and Heires must be Imprisoned and murdered to make way for* Richard 3. *and* Richard 3. *murders these two little Children, and* Henry 7. *slayes* Richard 3. *with infinite of his followers, for his usurpation: if you goe on with your work you see your wages; Gods hand is not shortned but still stretched out still, and he is as great an enemy to such proceedings as ever he was: He is yesterday and to day and the same for ever; Doe ye think that ever ye shall have Peace till the King be restored? you may as well expect the needle of the Compasse to leave its trepidation before it point at the North Pole as to find quietnesse in the Land before the hearts of the people turne to their Soveraigne. Doe you not see that the Parliament cannot bring any thing to maturity and whats the reason? but because their labours will not admit a Treaty with the Son. Good men should endeavour to take off, not verifie that saying of* Maximillian

the Emperour (as Johannes Aventinus *witnesseth* de bello Turcito) viz. *that the Emperour of* Germany *was* Rex regnum, *because his Princes were so great: the King of* Spain *was* Rex hominum, *because his people were so obedient: that the King of* France *was* Rex asinorum, *because they bare such heavie burdens: but the King of* England *was* Rex Diabolorum, *because the People use to treat their Kings so wickedly. Now Reader, whether thou be'st Christian, or kind, or courteous, or otherwise, whether thou be'st for one, or other, or neither, or both, yet as thou art an* English-man, *suffer not thy selfe to be abused, and thy Country so ruined, by the names of* King and Parliament, Religion *and* Liberey, Priviledges, *and* Properties, *for many a Snake lies under the strawberry leaves of such pretences, and things you are you be aware, and feeds you with poysons instead of dainties; but return to your old obedience, if you would return to your old Peace, and if you would have* God speed the Plough, *begin to cry,* GOD SAVE THE KING, *that we may once more hear the voice of joy*

and gladneſſe amongſt us, that our Oxen may be ſtrong to labour, that there may be no decay, no leading to captivity, and no complaining in our ſtreets; that every man may ſit quietly under his owne vine, *and his own hands pluck his own grapes*, that the mowers may fill their ſithes with their own rights, and the reapers bind up their ſheaves in the bonds of juſtice.

One word to thee O thou Great City the pantapolis of all miſeries, the ſeminary of Rebellion, the magazine of Gunpowder Treaſons, the treaſury of the wages of iniquity, the Tower againſt David, *where in hangs ſo many Shields and Bucklers the Mart Towne for conſpiracies; you nurſed up this Rebellion when it was but tender; you both fed and taught it, when it was but young: you maintained it in its wantonneſſe, when it was in its youth when it came unto its full ſtrength, ye gloried in your production; and now Rebellion is in its declining age, you ceres its wrinkles, you lend it artificiall eyes, lend its gray haires, lend it your ſtuffe for feare it ſhould fall; and now at laſt you help*

to crutches when it cannot otherwise goe: take my advise, and judge not salubrity by sweetnesse, a plaine dealing friend is like those sawces which a man praises with teares in his Eyes; though you have brought it to this, yet cast off the old man sin, and put on the new man of righteousnesse. An Eagle renewеth her age, saith David, David saith so, and therefore you must believe it: but how is it done? you must be advised by Pliny, when the Eagle hath surfeited by reason of her age, not being able to digest so great a quantity of blood as formerly she was wont, she bathes and molts her selfe in a fountaine, untill all her feathers fall away and beats her beake against a rock, untill it loosens and falls off, and thus with renewing of her bill and feathers, in a manner she becomes young again.

Now after seven yeares sucking of the blood of innocents, if ye finde your aged stomacks to be filled up to your consciences, like the Eagle bath and molt your selves in the teares of repentance,

untill your Peacocks plumes come downe, and strike with the fist of contrition, upon your hard and stony hearts, so you shall become new men; new to God, new to his Vice-gerent, new to your selves; which will be the best newes, that hath been cryed in your streets these many years. And as you have been principium & caput, *so be but* finis hujus rebellionis, *and* habebis laudem ex illa, Rom. 13. *and as it hath been your fault to begin this Rebellion, so let it be your vertue to make an end of it, for if you will not make an end of it, there will be an end of you.*

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THE ROYAL CHARTER GRANTED UNTO KINGS, BY GOD HIMSELF:

CHAP. I.

Who was the first founder, or the first that instituted the Office of KINGS.

WEE say some People were the first that desired them, and moved for them, and had them, and chose them. *And all the people went to Gilgal, and made Saul King before the Lord in Gilgal,* 1 Sam. 11. 15. 1 Sam. 8, 5.

Soft and faire, good people; doe not mistake your selves; you desired, and moved for, and would have, and had a King;

King; but God gave him you: *I gave thee a King O Israel, in mine anger, and I tooke him away in my wrath.* Hosea 13. 10, 11. According to this we read, *Acts* 13. 21. *They desired a King, and God gave unto them Saul,* &c. And for your making of a King at *Gilgal*; your making was but approving, and applauding him that was made already; for *Saul* was both made a King, and confirmed King, and executed his Office, before the people are said to have made him King in *Gilgal*: *He was anointed King over Israel,* 1 Sam. 10. 1. *he was confirmed by signs,* 1 Sam. 10. 2. 3. 4. &c *He executed his office,* 1 Sam: 11, 7, 8.

God first, sent.

And secondly, shewed.

And thirdly, chose.

And fourthly, anointed.

And fifthly, found them out a King, before ever it is said, they made him.

First, God sent him; *I will send thee a man out of the tribe of Benjamin, and thou shalt anoint him to be Captain over my People.*

Secondly, God shewed him; for neither the people, nor any of the Saints, nor the *Elders* of *Bethlehem*, no, nor *Samuel* himself, *knew* not *where* to find this first

of

of Kings, till God said, *This is he shall reign over my people*, 1 Sam. 9. 17.

Thirdly, God chose him himself; and *Samuel* said to all the people, *See him whom the Lord hath chosen*. 1 Sam. 10, 24. If the people had made him themselves, or could make him, what needed they to have come unto *Samuel* to bid him; *make us a King to judge us*, 1 Sam. 8. 5. and to say, *give us a King*? which deprecation was indeed no otherwise, then as if they should have desired *Samuel* to have asked a King for them of the Lord; for so it seems by the sequell; for immediately hereupon *Samuel* went unto the Lord, and declared their importunity, and the Lord said, that *he should hearken unto the voice of the people in all that they said unto him*, verse 7. and this most certain and agreeable unto 1 Sam. 1. where *Samuel* tels the people; *Ye have this day rejected your God, &c. and have said unto him, set a King over us.*

Fourthly, God anointed him; *Samuel took a Viall of Oyl and powred it on his head, and kissed him, and said, is it not because he hath anointed thee to be Captain over his Inheritance*? 1 Sam. 10. 1.

Fifthly, God found him out for them,

them, where he was hidden from them; for when all the Tribes of *Israel* were come together, and the Tribe of *Benjamin* was taken, and the families of that Tribe drew neer: and the family of *Matri* was taken out of those *families*, and *Saul* the son of *Kish* from thence: 1 Sam 10. 19. 21. (the smallest Tribe, the least *family*, the poorest *Benjamite*, as shewing us that Kings were not to have derivation from the mighty people, but from the Almighty God: 1 *Sam.* 9. 21.) the people sought him, but they could not find him, so that they were fain to enquire of the Lord for him, and *the Lord shewed them where he had hid himself in the stuffe*, 1 *Sam.* 12. 22. so that all the people of *Israel* had to doe, either in the Election, Institution, Nomination, Creation, or Invention of their first King, was (when God had done all this) to shout, and say *God save the King*, 1 *Sam.* 10. 24. and so their making a King, after all this in *Gilgal*, it could be no otherwise then their approbation of him, who was thus made by God already.

Neither was God only the founder of the first King of the *Jewes*, but of all the rest also: He was *Davids* founder too

I have found David my servant, with my holy Oyl have I anointed him. Psal. 89. 20. It was well for *David*, for he should have been but a poor King, if he had been but of the Peoples finding; and it may be they would not have knowne what to have made of him when they had found him. *David* was not *filius populi*, but *Dei, the sonne of God*, not of the people: *Psalm* 89. 26. He was neither exalted of the people, nor chosen of the people, *I have exalted one chosen out of the people* said God, (verse 19.) but the exaltation was Gods, and the *choice* not of, but out of the People.

Kings are not children of the most *voices*, but children of the *most high*: Ps. 82. 6. yet the approbation of the People may serve *ad pompam*, but not *ad necessitatem*; it may add something to the solemnity, but nothing to the essence of the constitution; what was divinely given, may be humanely received, and so are Kings.

Neither will we speak of the King, or the first of the Kings of *Judah* or *Israel*, but we will go along with the first King that ere was read of (if there be not Books ancienter then the Books of *Mo-*

ſes) and that was *Melchiſedec* King o *Salem*: this *Melchiſedec* is ſaid to hav neither Father nor Mother, it could not b ſaid ſo in regard of his perſon, for wee a know who he was, and who his Fa ther and Mother were; he was *Sem*, th eldeſt ſon of *Noah*, but it was ſaid ſo, i reſpect of his Office; ſhewing us, tha Kings, they are not the off-ſpring o men, but an emanation from the *Deity* and teaching us, that as Kings are no of the Peoples making, ſo they ough not to be of the Peoples marring; an as they are not the founders, ſo the ought not to be the confounders o them; *cujus eſt inſtituere, ejus eſt abroga re*, they that inſtitute, may abrogate, the that make, may un-make, what tho buildeſt thy ſelfe, thou maiſt lawfull pull downe; thou maiſt *diruere, edificare mutare Quadrata rotundis*, but if thou de ſtroyeſt that which another hath buil thou maiſt chance to be ſued for dilap dations: If a Limner draw a pictur he may alter and change it, and if h diſlike it, race it out at his pleaſure: or a Carver or Ingraver miſlike his own handy-work, he may deſtroy it wh he pleaſes; but if God makes a man aft

his own Image, and creates him, after his own similitude, we, offend God in a high degree, when we cut off or deface the least part, or member of his handy-work.

Now Kings are lively representations, living statues, or pictures, drawne to the life, of the great Deity; these pictures, for their better continuance, are done in Oyle, the colours of the Crown never fade, they are no water colours; as Kings with their owne statues, will not be angry, though time and age devour them; yet they will not suffer them spitefully to be thrown downe, or shot against; so God though he will suffer Kings to dye like men, and fall like other Princes; yet he will not suffer his Character, spitefully to be raced, or his Image defaced; but though he will have them dye like men, yet he will have them live like Gods. And if all this be not proof sufficient, you shall hear God the Father, God the Son, and God the Holy Ghost affirm as much. God the Father plainly affirms, *John* 10. 34. *Dixi dii estis*, I have said ye are Gods; but if the stroke had been in the People, then it should have been *Nos diximus, dii estis*, we

have said ye are Gods. God the Sonne told *Pilate, Thou shouldst have no power except it were* (data desuper) *given from above*; but if the people had given him that power, then it should have been, *Thou shouldst have no power, except it were* (data desubter) *given from beneath*; and I am sure the Holy Ghost tels us, *Per me Reges regnant*, by me Kings reign; but if they reigned by the suffrage of the People, then it shou'd have been *per nos*, according to the Modern Dialect, they *Reign by us*, and as long as we think fit, and when we think it fit no longer, they shall reign no more; they received their authority from us, and we may recall it when we please, & depose them when we list; for they are but proxies and Attornies of the people, see *Buch. de jure Regni Fickerus & Renecherus &c.* little thinking how by this powerfull doctrine of theirs, they (quite contrary to the word of God) destroy the higher powers, and give the whole Trinity the lie at once: and if these testimonies are not sufficient, I know why they are not, because they never were confirmed by Act of Parliament.

CHAP.

CHAP. II.

Whether the People can make a King or not.

IF the Question be asked, whether the People doe make the King or not? I could no more grant it, then I should grant that the people made heaven; but if you ask me, whether the people can make a King (such a one as they use to make) if they have not one already of Gods making, they may; such are Kings and no Kings, not *Reges* but *Regentes ad placitum*, Kings by Election, are alwayes Kings upon condition, and where the condition is so little worth, the obligation is the lesse, and but small security will be required: for my own part I should be ashamed to weare a Crowne on my head, when the people must raigne, and the King stand under the penthouse: and I had as leive they should make me a *Jack a Lent*, for Apprentices to throw their cudgels at me, as to make me a King to be controuled by their Masters,

and every Tribune of the People; for as an invitation to a dinner where there is no meat, is but a diſtaſtfull banquet, ſo the name of a King without its *adjuncts*, is but a ſavourleſſe renowne; and indeed ſuch as they are not *Actu Reges*, they do but *agere Regem*, they are not actuall Kings, they doe but act the part of a King, and I hold him that acts the part of a King an hour upon the ſtage, to be as reall a King for his time and territories, as the beſt King by election, who is choſen but for his life; herein conſiſts the difference, as the one muſt act his part as the Poets pleaſe, ſo the other muſt act his part as the People pleaſe; they muſt have their parts given them, they muſt act it accordingly, they muſt not ſo much as tread the Stage awry; their ſubjects are both ſpectators and judges, and it lies within the favour of the next ſociety, whether or no the Sonne ſhall come to act the Fathers part. Such Kings as theſe the people may make, but to make a *ſacred* and *Anointed* King, an eſtabliſhed & ſucceſſive *Monarch*, a King that hath this *Hereditatem* in him, a King that hath this *Noli me tangere* about him; whoſe writs were alwaies termed, *Sacri apices*

spices, whose commands *divalis jussio*, whose presence *Sacra Vestigia*, whose Throne is the Lords, whose Scepter is his Rod, whose Crowne is his favour, and whose representation is of himselfe; the People can no more make such a deity then so many tapers can make a glorious Sunne, or so many sparks of sprey and faggots, can make a firmament of Stars.

CHAP. III.

What is meant by Anointing of KINGS.

ANointed, in severall places of Scripture, betokens some spirituall grace, as *Iam.* 5. 14. *Call the Elders of the Church, and let them pray over the sicke, anointing him with oyle in the name of the Lord*: which the Roman Catholicks call extream unction, though now a-daies, we only make use of the extremity, and leave out the unction; and therefore some will have the anointing of King to signifie some spirituall grace

also, which shall enable him with Religion and aptnesse to govern well; which when they cease to doe, their anointing falleth off, and they cease to be *Kings*; if they be not good, they are none of Gods anointed; and if they be not his anointed, they care not whose they are. This Doctrine hath caused the shedding of more bloud than there is now running in the veins of living Christians; whereas the truth is, it is neither Religion, nor virtue, nor grace that is meant by this Royall *Anointing*. *Cyrus* was *Christus Domini* as well as *Josias*, and *Saul* as well as *David*: If Religion were that that did the deed, then *Cyrus* had not been the Lords *Anointed*; if vertue, then not *Saul*: if grace, neither; If Religion make Kings, then there should have been of old no Kings, but those of *Judah*; and now no Kings, but those of Christendome. It is *Jus Regnandi* that he meant by this Royall anointing, and Royall *Unction*, confers no grace, but declares a just title only, *Unxit in Regem*, he anointed him King, includes nothing but a due title, excludes nothing but usurpation; gives him the administration to govern, not the gift to govern

vern, well, the right of ruling, not of ruling right: Kings are anointed with *Oyl*, to shew, that as they have Thrones to signifie that they are the Ciſtern of Juſtice, and Crowns to ſignifie that they are the Fountains of honours, and Scepters to ſignifie that the hands which hold them, are the Magazines wherein the whole ſtrength and ammunition of Kingdomes, are repoſed: ſo anointing is a ſacred ſignature betokening Soveraignty, obedience to the Thorne, ſubmiſſion to the Scepter, allegiance to the Crown, and ſupremacy to the Oyl muſt needs be given, for Oyl will have it: pour Oyl, and Wine, and Water, and Vinegar, or what other liquor you pleaſe together, Oyle will be ſure to be the uppermoſt: the three firſt ceremonies make him but high and mighty, and puiſſant; but the laſt only, makes him ſacred: and therefore ſome have maintained that a King is *mixta perſona cum Sacerdote*, whether he be ſo or no I will not here inſiſt; but ſure I am, that there is much Divinity in the very name, and eſſence of Kings; which duly conſidered and believed, that Kings are thus ſacred (as we ought, and

Gods word informs us, we would take heed how we touch, take warning how we tear and rend in pieces, as much as in us lies (with those leaden Messengers of Death (with their gunpowder Commissions) to fetch the higher to the lower powers, and make the King a Subject to the subjects wills) the sacred person of so great a Majesty, whereas the cutting off but a piece of the lappe of *Sauls* garment, hath checkt a greater spirit, then the proudest riser up against his Soveraigne: We would not speak so despicably of the Lords Anointed; what is the King? he is but a man, he is but one, he hath a soul to be saved as well as others; for though all this be true, yet the end for which all this is said, is most false and abhominable, for though it be true that the King is but a man, yet it is also true, that that man is the light of *Israel*, 2. Kings 8. 16. We must take heed how we put it out. And though it be true, that such a piece of silver, is but a piece of silver, yet as it bears *Caesers* Image and superscription upon it, it is more significant, & if thou either *pare* or *impare* it a jot, if thou art found either clipping, or diminishing of it in the least degree, thou

thou doſt it to the prejudice of thine own life; ſo though a King be but a man as in himſelfe, yet as he bears the repreſentation of God, and hath his character ſtamp'd upon him, he is ſome-what more, if you will believe him that ſaid *Ye are Gods*, Pſalm. 82.6. and therefore we muſt take heed how we debaſe or detract from them who repreſent ſo great a *Deity*, who by reaſon of their proximity and neerneſſe unto God in ſome reſpects, are moſt commonly of more diſcerning ſpirits then ordinary men: for *Mephiboſheth*, when his ſervant had ſo grievouſly ſlandred him to *David*, he makes but a ſhort complaint, *My ſervant hath ſlandred me*; (as if he ſhould ſay, I need not tell thee much, thou haſt wiſedome enough to finde it out) *My Lord the King is as an Angell of God, doe therefore what is good in thine own eyes*: Therefore becauſe thou art as an Angell of God, and thy ſelf art a good intelligencer, as all Angels are, doe what is good in thine own eye; as if he ſhould have ſaid, if thou doeſt only that which ſeemeth to be good in other mens eyes, it may be they will perſwade thee that the thing was

true

true, wherein my ſervant ſlandred thy ſervant poor *Mephibosheth*, and he ſuffered wrongfully. I am of opinion that God gives to every King to whom he communicates his name and authority, this extraordinary gift of diſcerning; but becauſe they doe not ſome times make uſe of it to the end it was beſtowed upon them, *viz.* (the better government of their ſeverall Dominions) but are contented to ſee and diſcerne with other mens eyes, and to have falſe ſpectacles put upon their noſes, whereby many a good man ſuffers: God in his juſtice gives them over, that in their own particular, and wherein their own greateſt good is chiefly concerned, they ſhall make leaſt uſe of their own judgements and adviſe, and wholly give themſelves to be overſwayed by the adviſe of thoſe, whoſe judgements perhaps is not ſo good as their own, and whoſe intentions (it may be) are no better then they ſhould be.

It is written that the hearts of Kings are in the hands of the Lord, and he diſpoſeth them as ſeemeth beſt to his heavenly wiſdome; certainly I would take a little adviſe from that heart, that is

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so directed by that hand; the Kings head never plotted treason against the Crown, and no man can wish better to his Majesty then the King. I speak not this in derogation either of the Great or Privie Councell (*for it is written, in the multitude of counsellors there is safety*) but in defence only of these sons of Oyle, who are Supreme in both. And as it is true that the King is but one man, so it is also true, that one man is worth ten thousand of the people; *Thou art worth ten thousands of us* (*though all his worthies were in place*) 2.*Sam.* 18.3. And though it be true, that the King hath a soul to be saved as well as others, yet it is also true, that he should have no body to be crucified by his subjects, and out of his disesteem of the person, the ceremonies of State (as Anointing, sitting in Thrones, holding of Scepters, and coronation it selfe) being to be exploded now a daies; and who look'd for it otherwise, when the lawfull & decent ceremonies of the Church, were called reliques of Popery, and raggs of the whore of *Babylon*? was it otherwise to be expected, but that they would call these ceremonies of state, *theatrica pompa*, Stage plaies, Toyes: tush say they, what need all these

See *Buch. de jure Reg.*

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fopperies, a Kings Throne is his Justice his Crown, his Honour, his Scepter, and chiefest strength, the peoples heart, his holy Oyle, is his Religion, and zeal to God Glory; and so it is, what then? may we not have the signes, and the things signified also? because the true receiving of the Communion, is the receiving of the body and bloud of Christ by Faith, therefore shall we have no bread and wine? or because that true Baptisme is the washing away of originall sin, with the lavet of regeneration, therefore shall we have no water powred on the Child? we have Scripture for these ceremonies, and I am sure we have no scripture for the abolishing of them, but rather Scripture for their continuation for ever. *Reges in solio, collocat in perpetuum*: God establishes Kings upon their Thrones for ever, *Job.* 36.7.

CHAP

CHAP. IV.

Why are they called the Lords Anointed.

THe Lords Anointed, is as much as to say the Lords *Christ*, and *Christi* signifieth *Anointed ones*: in the Hebrew you shall read it, who shall lay his hand upon the Lords *Messiah*? for the Lords Anointed, 1 *Sam.* 26.9. In the Greek, who can lay his hand upon the Lords *Christ*. Kings are taken into the society of Gods name, *Dixi dii estis*, I have said ye are Gods; and here into the society of Christs name, and all to terrifie subjects from lifting up their hands against the Lords Anointed, as much as if he were God or Christ himselfe.

Againe, Kings are not termed *unctli Domini* (for that were no prerogative to them at all) but *Christi Domini*, for not only persons, but things also, were Anointed under the Law; not only Kings, but Priests and Prophets likewise, neither did it rest there, but it extended to the

the Tabernacle it ſelfe, and ran down to the veſſels thereof, even to the very Fire forks, Aſhpans, and Snuffers, but unto whom ſaid he any time, *tu es Chriſtus meus*, Heb. 1.4,5. but unto Chriſt, and Kings? to Chriſt once, *Luke* 2.26. to Kings thirty two times throughout the Bible; four times by God himſelfe: Kings are called *Chriſti mei*, mine anointed; ſix times to God, *Chriſti tui*, thine anointed, ten times of God, *Chriſti ejus* his anointed; twelve times in terms terminant, *Chriſti Domini*, the Lords anointed: and therefore the old Tranſlator obſerved it rightly, when in the ſame word in the Hebrew, and the Greek, he ſpeaks of the prieſt, he tranſlates it *unctus*; but when of the King (alwayes) *Chriſtus*.

And as they are not *uncti*, but *Chriſti*, ſo they are not *Chriſti populi*, but *Chriſti Domini*; not the peoples Anointed, but the Lords Anointed; there may be a maſter of the ceremonies, but there muſt be no maſter of the ſubſtance; they are the Lords Chriſts, and they hold their Kingdomes under him, in King ſervice; neither are the Kingdomes of the earth any bodies elſe but Gods: *Th*

king-

Kingdomes are Gods, Dan: 4, 17. neither are they at any mans disposing but his. *He giveth them to whom he pleaseth* (loco citato) therefore for whose they are, they are the Lords; and for what they are, they may thanke him, and none else.

Secondly, they are the Lords, because that by him, and in him, and through him, they have their Dominion, and regiment, from him they have their Crowns, from his hands their Coronation; *Diadema Regis in manu Dei*, Esay 60. 3. The Royall Diadem is in the hand of God, and out of that hand he will not part with it so much, as for another, to place it upon the Kings head; but it must be *tu posuisti* (*tu Domine*) Thou, O Lord, hast set a Crown of pure gold upon his head; Psal. 21. 3.

The Emperours used to stamp their Coyne with a hand coming out of the Clouds, holding a Crowne, and placing it upon their heads; We have no such *Hieroglyphicks* in our Coyne, as a hand coming out of a cloud; but we have grace from heaven, *Dei gratia*; so that there is not a King but may say with the Apostle, *Gratia Dei sum*

qui sum, by the grace of God I am that I am? and in deed Kings are Kings, as *Paul* was an Apostle, *not of men, neither by man, but by God.*

Thirdly, they are the Lord Christs because, not onely their Crowns are in the hands of the Lord, but he puts the Scepter into theirs, nay, the Scepters which Princes hold in their hands, are Gods Scepters, being there, *virga Dei in manibus ejus*, It is Gods rod that is in their hands, Exod. 17. 9. and therefore right is the *Motto* (and reason is it that they should be esteemed the Lords anointed) *DIEU ET MON DROIT*, GOD AND MY RIGHT; none else have to doe with it, the Scepter of a Kingdome, in the hands of a King, is the livery and seisin which is given him by God, of the whole *Militia*, within his Dominion: they that take away that put a reed into the hand of *Christs anointed*; and why should it be expected that they should deale otherwise with Christs Anointed then they did with Christ himself, first put a Reed in his hand, and afterwards a Spear into his heart.

Fourthly, Kngs are the Lords A-
nointed

nointed, becauſe they ſit upon his Throne: *ſedebat Solomon in Throno Dei*, Solomon *ſate upon Gods throne*: 1. Cor. 29. 23. but if *Solomon* ſhould have lived in theſe our dayes, inſtead of his *ſix ſteps to his great throne of gold and Ivory*, he ſhould haue ſix ſteppers to his Throne for the Gold and Ivory ſake; inſtead of having a Foot-ſtoole of Gold under his feet; he ſhould have much adoe to keep a Crown of pure Gold upon his head: inſtead of hands *to ſtay his Throne*, he ſhould have hands enough to *pull it downe, and caſt it to the ground*: and inſtead of *two, and twelve Lyons fixed on each ſide as a guard unto his Throne*, he ſhould have found many Lyons, without regard running up and downe, ſeeking how they might deſtroy him.

Laſtly, Kings are the Lords Anointed, becauſe they are anointed with his own oyl, *Oleo ſanctio meo*, with my holy Oyl have I anointed him, Pſal. 89. 20. It is not with any common, or vulgar Oyl, or oyl that any laies claime to but himſelf: but it is *Oleo meo*, my oyl: neither is it oyl, that was fetched out of any common Shhp, or Warehouſe, but it is *Oleo ſanctio*, with holy oyl, oyl out

of the Sanctuary: and no question bu
thie is a maine reason (if they would spea
out) why some have such an aking toot
as the Sanctuaries, because they maintain i
them, oyl for the Anointing of Kings; bu
if the Alabaster box were broken, th
ointment would soon be lost: If the
could perswade the King out of th
Church into the Barne, they would soon
pull a Reed out of the thatch, to put int
his hand, instead of a Scepter; or if the
could get him to hear Sermons under
hedge, there would not be materialls wan
ting to make a Crown of thornes to ple
it on his head. Thus you see the re
sons why Kings are called the Lords A
nointed, because the Lord hath appropri
ted them unto himself, not in a commo
and generall way, but in a particular an
exclusive manner: *my King, my Kingdom
my Crowne, my Scepter, my Throne, m
Oyl*, where is there left any place for claim
pride may thrust down Angels out of he
ven, and violence may crucifie the Sou o
God; *But* all these things considered (*wh
can stretch forth his hand against the Lord
Anointed, and be guiltlesse?* 1 Sam. 26. 9

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CHAP. V.

Whether bad Kings be the Lords Anointed, or not.

THey are: for they are of the Lords sending, and appointment as well as the good. *I will set an evill man to rule over them*: (saith God) *and I gave them a King in my anger*, Hosea 13. 11. which King was *Saul*, which *Saul* was a Tyrant, which Tyrant was the Lords Anointed; when he was at the worst, you cannot have two better witnesses then *David*, and the Holy Ghost, 1 Sam. 26. *Cyrus* was a Heathen *Persian*, and one that knew not God, yet for all that, *Hæc dicit Dominus, Cyro Christo meo, Thus saith the Lord to Cyrus mine Anointed*, *Esay* 43. 4. *Nero* was no good Emperour, but a Monster of man-kind, yet Saint *Peter*, in whose dayes he wrote his Epistle, commanded all Christians to submit to him, 1 *Pet.* 2. 13.

Hasael, whom the Lord fore-saw, and fore-shewed unto his Prophet *Elisha*, to be the destroyer of his people of *Israel*,

and one, *that should make them like th dust by threshing*, 2 *King*. 13. 7. one tha will *set their strong holds on fire*, *slay thei young men with the sword*, *dash their chil dren against the Wall*, *and rip up their wo men with child*; insomuch that it made the Prophet weep to foresee all the miseri that should happen, 2 *King*. 8. 12. insomuch that it made *Hasaell* himself (when he wa told thereof) cry out, *is thy servant Dogge, that he should doe all these things verse*. 13. yet for all this, God will hav him to be King, and it be but to scourge hi people; *the Lord hath shewed me that tho shalt be King over Syria*. verse 13.

Iulian, when from his Christianity he fell to flat *Paganisme*, yet this A nointing held, no Christian ever fought no Preaching ever taught to touch him or resist him in the least degree; for whil the cruell and bloudy Emperour were persecuting the poor Christians they were fitting their necks for the Yoke, and teaching one another po stures, how they might stand faire st for the stroke of Death: And this was not *qui detrant vires*, because they could not help it, for the greatest part of *Iulians* Army and the most part of his Empire were

Christians

Christians: For saith *Tertullian* in his apologeticall defence of the Christians of those times, *una nox pauculis faculis, &c. One night with a few firebrands will yeild us sufficient revenge, if we durst, by reason of our Christian obligation*: and *shews how they neither wanted forces, or numbers*, and that neither the *Moors, or the Persians, or any other Nation whatsoever, were more mighty, or more populous then they*: & how they *filled all places, Towns, Cities, Emperiall Palaces, Senates, and Seats of Judgment; and that they could do any thing, in their revenge, if it were any thing lawfull*: but this Anointing was the thing that kept the swelling down, and hindred the corrupt humours from gathering to a head: And therefore it is not as *Stephanus Junius, Franciscus, Hottomanus, Georgius, Buchananius, Ficklerus & Renecherus* with the rest of the pillars of the *Puritan Anarchy*, doe answer (being gravel'd at the practice of the primitive Christians; and those precepts of the holy Apostle) that the Church then (as it were swath'd in the bonds of weakneſse) had not strength enough to make powerfull resistance; and therefore, so the one taught, and the other obeyed. but if

this doctrine were allowable, then would inevitable follow these two grosse absurdities,

1. That the pen of the holy Ghost (which taught submission even to the worst of Kings) was not directed according to the equity of the thing, but the necessity of the times.

2. That either the holy Ghost must turne politician, and become a time-server, or else the church must lose the means of its being and subsistance. Whereas we know the contrary so well, that when *Acies Ecclesiæ* was so far from its *bene ordinata*, that when all the Soldiers fled, and the Life-guard routed, the Lord of Hosts (the Generall himself) taken Prisoner, yet then, like the Sun looking biggest in lowest estate, so the Son of righteousnesse, *thinke ye not that I can pray unto my Father, and he will send Legions of Angels*; and rather then Gods children shall be oppressed by a company of *Egyptians* (if it be his pleasure to deliver them) he can, without the drawing of one Sword, turn Rivers into bloud, produce an Army of Frogs to destroy them: and rather then they should be necessitated for lack of means,

send

send swarms of Flies, that may serve them in the stead of so many rescuing Angels, and therefore it was not any necessity, that the Church was, or could be in, that procured in the Apostles, or the first Christians, either that doctrine, or that use; it was not disability, but duty; not want of strength, but a reverend regard of the Lords Anointed, that wrought these effects in both: Let the people be never so many and mighty, and the Princes of the people never so wicked and cruell, *mos gerendus est*, we must obey them; not in the performance of their unjust commands, but in submission to their just authority; if not by our active, yet by our passive obedience; if not for their own sakes, yet *propter Dominum*, for the Lords sake; if not for wrath, yet for conscience sake, *Rom.* 13.5: If it goeth against thy conscience, say, as the people were wont to say, when they fell down before the Asse that carried the Image of the Goddesse *Isis*, upon his back, *non tibi, sed Religioni*; if thy conscience condemns thee, God is greater then thy conscience; and we must look what he commands, as well as what she dictates; the one may

be

be misled, the other cannot mislead; sacrifice may be either pleasing, or displeasing to the Lord, but obedience was never faulty; thou maist offer the sacrifice of fools when thou thinkest thou doest well: but upon how sure grounds goes he, who can say with the prophet in all his actions, *If I have gone astray, O Lord, thou hast caused me to erre?* never deviating from the expresse of his word. Now God gives us expresse command, that we should not touch his Anointed, what condition soever they are of: *Nolite Tangere Christos meos*, touch not mine anointed; and where Gods rules are generall, we must not put in exceptions of our own; for the wickednesse of a King can no more make void, Gods ordinance, of our obedience unto him, then mans unbeliefe can frustrate Gods decree in us, *Rom.* 3.3. Let *Saul* be wicked, and let wicked *Saul* be but once Anointed, *David* states the question neither concerning *Saul*, nor his wickednesse, but whether he being the Lords Anointed (there's the businesse) it is lawfull to stretch forth a hand against him *Who can stretch forth his hand against the Lords Anointed and be guiltlesse?* 1 Sam. 26.9.

CHAP.

CHAP. VI.

Whether upon any pretences whatsoever it be lawfull to depose, murder, or so much as to touch the Lords Anointed.

1 *Sa* 24 5. THere was the first time that ever it was put to the Vote, whether a King might be put to death or not, but it was resolved upon the question in that Parliament; *Ne perdas*, destroy him not, it is well that *David* had a negative voice, or else it had been but a bad president for Kings, it is well that the men with whom *David* had this parley, would hearken unto reason, and let that sway them, otherwise *David* might have been forced to flie as fast away from his own men, as he did at first from *Saul*: for there wanted no Lay-preachers then to preach the destruction and slaughter of Princes, under the pretences of wicked Government and tyranny; who had the trick then, as wel as now, to couch their foul meaning in good words & Scripture phrase, with

a *dixit Dominus*, when the Lord said no such thing; as *Davids Zelots*, 1 *Sam.*24.5. *This is the day whereof the Lord said unto thee, I will deliver thine Enemy into thine hand, and thou shalt doe unto him* (what?) *as shall seem good unto thee*, that is, thou shall murder him, that was their meaning; though the word was a good word; and we do not reade where the Lord said any such thing at all: So *Abishai*, 1 Sam. 26.8. *God hath delivered thine enemy into thine hand*: what then? therefore let me smite him; no such matter; *David* denies the consequence, as if he could have said *God hath delivered him into my hand*, but I will make no such bad use of his deliverance, I had rather hereby shew him his own error, and my innocency, then any way stretch forth my hand against him, for he is the Lords Anointed: and when sleep had betrayed *Saul* to *Davids* power, in the trench, and made the King a subject for *Davids* innocence, he esteemed himselfe but as a Partridge in the Wildernesse, when he might have caught the Eagle in the nest: he pacified *Sauls* Anger, by inabling his power to hurt, *sent him his Spear* (it seemes he did not thinke it fit to keep the Kings Militia in his

his hands)and humbly beggs, *Let not my blood fall to the earth*; when, if it had not been for *David*, *Abishai* wou'd have smitten *Saul* unto the earth at once, so that he needed not to have smitten him the second time: but *David* would not, destroy him not saith he, and his reason was, *Quis potest*? Who can stretch forth his hand against the Lords Anointed, and be guiltlesse?

Another most notable demonstration of *Davids* innocency, and subjection unto a hard Master, a most tyrannicall King, cruell *Saul*, we have 1 *Sam.* 24. When in the Cave of *Engedi*, *David* might have cut off *Sauls* head; like precious oyntment, he descends only to the skirts of his garment, and with a *Quid feci*? checks himself, and beshrews his heart that he had done so much, and upon a little looking back of *Saul* (as if he had put on rayes of Majesty) *David* bowes, and stoops with his face to the earth to him, when he might have laid his honour in the dust; call'd him *my Father*, when that Father came to sacrifice him upon the mountains, and (*Isaac-like* nothing but *See my Father* when he could see nothing but fire, and

sword,

word, and himselfe also the lamb, ready for the sacrifice. A true *Isaac* (*though many young men staid behind with the Asse*) will after his father, though he have fire in the one hand and a knife in the other, ready for to sacrifice his follower. A right *David*, and he that is a man after Gods owne heart, though he could bite to death, and gnaw into the very bowels of his Soveraigne, yet he will assume no further power to hurt, then to the biting of a Flea, *after whom is the King of Israel come out? after a Flea? after whom doth Saul pursue? after a dead Dog?* when he might have caught the Lion in the toyle. I could easily be endlesse in instances of the like nature, as our Saviour Christs obedience to the death under the raigne of *Tiberius*, his Disciples under *Nero Claudius* and *Caligula*, whose governments were opposite to the propagation of the Gospell, as themselves were enemies to the propagators of it; yet wee see they neither attempted the alteration of the one, or the destruction of the other; yet Christ could do much if he pleased; and if the Napkins of Saint *Paul*, and the shadow of Saint *Peter* could cure diseases, if a word out of

their

their mouthes could ſtrike men and women dead in the place; if an oration at the Bar, could make a King tremble on the Bench, then ſurely you will confeſſe that his Diſciples could doe ſomething: Yet nothing was done or attempted againſt thoſe wicked, cruell, and pagan Emperours, one inſtance ſhall ſuffice for all: what miſchief or injury could be done more to a people, then *Nebuchadonozer* King of *Babilon* did unto the *Jewes*, who ſlew their King, their Nobles, their Parents, their Children, and kinsfolks, burn'd their Countrey, their Cities, their *Jeruſalem*, their Temple, and carried the reſidue (who were left alive) Captives with him to *Babilon*. And now behold (then) *Nebuchadonozers* good ſubjects: will you hear what advice the Prophet *Daniel* gives them for all this? *Baruch* 1. 11. *Pray you for the life of Nebuchadonozer King of Babilon, & for the life of Balthazer his ſon, that their dayes may be upon earth, as the dayes of heaven, and the Lord will give us ſtrength*; (what to doe? to wage warre againſt him?) *and lighten our eyes* (what, with new revelations how they may be reveng'd? O no) *that we may live under the*

ſhadow

ſhadow of Nebuchadonozar King of Baby-
lon, and under the ſhadow of Balthaſar his
ſon, and that we may ſerve them many dayes
and find favour in their ſight, truly ſhew-
ing that a King is *Alkum*. Prov. 30.31.
one, againſt whom there is no riſing up
that is, not upon any pretences whatſoe-
ver: there can be no pretences whatſoeve
more faire and ſpecious, then thoſe o
defending the Church, and redreſſing
the Common-wealth. For the firſt
if Religion be any thing puſhed at, thin
you that Rebellion will keep it up, o
that it ever ſtood in need of ſuch hands
when God refuſed to have his Temple
built by *David*, becauſe he was a fighter
of the Lords Battailes, thinke you tha
he will have his church defended by
fighters againſt the Lords Anointed? to
defend Religion by Rebellion, were to
defend it by meanes condemned by the
ſame Religion we would defend; and
to reforme or redreſſe the commou-
wealth, by inſurrection and Rebellion,
were to rectifie an errour with the grea-
teſt of all miſchiefes; no government
worſe then a Civil War, and the worſt
Governour is alwayes better then the
beſt Rebell: *Rebellion is as the ſin of witch-*
craft,

raft and ſtubborneſſe is as Idolatry: and ow perillous a thing it is, for the Feet o judge the Head, the ſubjects to chooſe hat government and governours they ill have, to condemne what, and hom they pleaſe, to make what pre- nces and ſurmiſes they have a minde o, this Kingdome by wofull experi- nce hath had ſad reſentments. Imbe- illities and weakneſſes in Princes, are no rguments for the chaſtiſements, depo- ng, or murdering of Kings; for then ddy heads will never want matter or retences to cloake their Rebellion: hall *Moſes*, becauſe *Pharaoh* was an op- reſſour of Gods people, and had hard- ed his heart, and would not let the *Iſraelites* depart, therefore inflict puniſh- ments upon *Pharaoh*, or ſo much as de- art without his leave? though *Moſes* ould inflict puniſhments upon the hole land, yet his commiſſion never ent ſo far, as to touch *Pharaoh*, in the aſt degree, though ſwarms of Flies ame into the houſe of *Pharaoh*, and rogs entered into the Kings chamber; et we read not that they ſeized on *Pha- oh's* perſon; there were Lice in all their uarters ſaith the Pſalmiſt, and there

became Lice in man and beast, upon
smiting on the dust, but none were smit
of the person of the King? Boyles
blaines were upon all the *Egyptians*,
upon the Magicians, so sore, as they co
not stand in the presence of *Pharaoh*,
they were not on *Pharaoh*, that he co
not stand himself; *Pharaoh* his eldest
may die, but *Vivat Rex, Pharaoh* must
be touch'd. Did *Absolon* doe well to
spire against his Father, though he
filed *Uriahs* bed, and cloaked adu
ry with murther? should the Pr
Peers, Prophets, or people, offer to
pose *Solomon*, because he had brou
strange Wives into the land, and
strange Religion into the church? sh
Elias entice *Ahabs* subjects to Rebellio
because he suffered *Jezebel* to put *Nab*
to death, and killed the Lords P
phets? shall *Peter* take vengeance up
Herod, because he put him in prison,
headed *John* the Baptist, and killed *Jam*
shall *Reuben* be no Patriarch, because
was unstable as water? shall *Simeon*
Levi lose their Patriarchal dignity,
cause they were brethren in iniquity,
instruments of cruelty, because in th
anger they slew a man, and in their

ill digged downe a wall? shall *Judah* be
pposed from his rule and government for
king a bargain with a Harlot upon the
gh way? shall *Issachar* not be numbred
mongst the other twelve, because he was
he of the wisest? no reason; they were
triarchs as well as the rest, which was
immediate government before Kings:
(indeed) were princes themselves; *Prin-*
ces Dei es inter nos, Gen. 28. 9. *Thou art a*
mighty prince amongst us: and thus much
ll suffice (and I hope sufficient) to shew,
no faults or pretences whatsoever, can
ke it lawfull to depose, or so much as to
uch the Lords Anointed.

CHAP. VII.

What is meant by touching the Lords Anointed, or stretching forth the hand against the Lords Anointed.

NOt to dare to touch the Lords Anoin-
ted, is an awfull reverence, and a
pposed difference to be kept between
very subject and his Soveraign, especi-

ally in point of violence. A Moth
doubting the discretion of her *Childr*
and being to leave some curious lo
ing glasse in a place, doth not comm
her Children they should not bre
it, but that they should not touch
knowing full well, that if they have
liberty to meddle with it in the least
gree, they may breake it before they
aware, and destroy it when they th
least of any such matter: So God is
ry chary of his King, wherein he beho
the representation of himself,
knowing him to be but brittle,
though the most refined Earth, yet
glasse: he commands his people
they should not touch his Anoint
knowing that if they were permit
but to tamper with him in the least
gree, their rude hands may break it
peeces, when they do but thinke to se
right.

A touch is but of one man, thou
but with one of his fingers, yet this m
not be *Nolite tangere*, it is not said *ne t*
gere, wherein only the act of touching
forbidden, but *Nolite tangere*, where
the will is also prohibited: how w
should we be in touching, when

Lord is so cautious in his prohibiti.
on?

Now stretching forth the hand may
ignifie a combination of many into
ne confederacy, the hand being a part of
he body, composed of five members (one
nd all) but this must not be; a most un-
ppy instrument is that hand that *turns*
alse into the bowels of its own body; if
e head break out by chance, the hands
ft not presently be in the head, claw-
g, with invenomed nails, the corrup-
n there, left that itching desire, turne
o smart in the end, left when the
ertable day springing from on high,
all happily visit you *that now sit in dark-*
sse and in the shadow of death; we then see
r bloudy hands, and this (once happy)
ingdom the only pillow, whereon peace
d laid her head, streamed (like the *Egyp-*
an River) all with blood: in a word, by
uching the Lords Anointed; or by
tching forth the hand against him, is
ant any kind of violence that is used
ainst sacred Majesty, and the significa-
n thereof is of a large extent; for we
tch forth our hands when we do but
up our heels in scorne against him; *who*
lifteth up his heel, Psalm. 41.9.

Secondly, we stretch forth our hands against the Lords Anointed, when wee do but raise up Armes in our own defence. *Whosoever resisteth the power, resisteth the Ordinance of God, and draweth damnation upon himself.* Rom. 13.

Thirdly, we stretch forth our hands against the Lords Anointed, when we stretch not our tongue and voice, when we heare of any traiterous plots or conspiracies against the Lords *Anointed*, and bring such conspiracies to light. *It is a fearthing to hear the voice of conspiracy, and not to utter it.* Lev. 5. 1. as good lay thy *hand* on the *Lords* Anointed, as lay thy *hand* on thy Mouth and conceale the treason.

Fourthly, Wee stretch forth our hands against the Lords Anointed, when we doe not stretch forth our hands for the Lords Anointed, when we see him assaulted with any danger, or Traiterous opposing. Should a man see his Father fiercely assaulted, and should not presently run to his rescue, but should suffer him to be slaine before his face, would we not equally exclame against him with the murtherers, *Qui non Vetat peccare quum potest, jubet*, he bids, that doth not forbid with all his power

(like a true son) such outrages and violences, to be committed against the Father of his Country.

Fifthly, We touch the Lords Anointed, when we touch his Crown and dignity, incroach upon his *Regalia*, hold or withhold his sons or daughters, kill or take prisoners his men of Warre. We must take heed of defacing the garment, as well as of hurting the person; for they are both *Sacred*; the precious *Ointment not Aarons head alone, but it ran down upon his beard, and comes unto the skirts of his garment*, making all *Sacred* that was about him; touchings therefore are worse, then when we touch the person with the greatest violence; for then the Anointed are most touched, when they are touched where the Anointing is, which is their State and Crown, dearer to them then their lives; touch both, the murder of the person, is but a consequence to the deposement of the dignity.

Sixthly, We touch the Lords Anointed; when we take away his revenue and lively-hood from him, the Devill thought that he had stretched forth his hand exceedingly against *Job*, touch'd (and

touched him to the quick) when he had procured God's permission, that the *Sabeans* and *Caldeans* should take away his Oxen and Asses, his Sheep and Camels, and plundred him of all he had; God called this *a destruction unto Iob*, Iob 2. 3. and that before ever a hand was stretched forth to touch either his bone, or his flesh.

Seventhly, Is there no stroke but what the hand gives? Yes, the tongue can strike as well as the best: *Ier.* tels us so, *Venite percutiamus eum lingua:* come let us smite him with the tongue, Ier. 18. 18. and *David* said *His tongue was a two-edged sword: There is,* (saith *Solomon*) *that speaketh* (and that writeth too) *like the piercing of a sword:* It is bad enough in any, or against any man, but worst of all against the Lords Anointed; for it is said *Thou shalt not revile the Gods, nor speak evil of the Ruler of the People:* Saint *Paul*, but for calling of a High Priest, *painted Wall* (though) when he caused him to be *smitten Contrary to the Law*, yet he eat his words, and confessed his errour; and now many, that would seem to be followers of *Paul*, are revilers of Kings, and make no bones thereof. The same

God

God that commanded *Laban*, in respect of his servant; *Vide ne quid loquare durius*, see thou give him no ill language, certainly expects that Subjects should set a watch before their mouths, to keep the door of their lips, *lest they offend with their tongue*, in speaking ill of Princes.

Eightly, As the tongue can strike without a hand, so the heart can curse without a tongue: *Eccl.* 10.2. *Curse not the King, no, not in thy heart, for a bird in the ayre shall carry the voice, and that which hath wings shall tell the matter*: the hand implies both; never was the *hand* stretched forth to any evil act, but the heart was the *privy* Counsellor, and the tongue the chief perswader unto such enormities; therefore it is good, *obstare principiis*, to crush the cockatrice egg, kill it in the heart, left those *pravæ cogitationes* want room, and then *out of the abundance of the heart the mouth speaketh*, and perswades the hand to be the destruction of the whole body; if hand, and heart, and tongue, and *pen* were thus regulated, we need not long look for peace, or despair of an accommodation, but whilst the hand is up, and the heart is set at liberty, and the

tongue

tongue saith, *Our tongues are our own, We ought to speak, who is Lord over us?* and every pen *is a ready Writer, in matters pertaining to the King*: in vaine it is to seem Christians, whilst we are such Antichrists; the Bible under our arme falls to the ground, whilst we stretch forth our hand against the Lords Anointed: why doe we take Gods word into our mouthes, if we let it not down into our hearts, to doe as that word directs us? Christian liberty never cut the string, that tied the tongue to those observances. Of these things there might be applications made, but lapping as they goe along is best for dogs, where there are Cordialls in the River.

It seemes by the story, that Kings may be courtely dealt withall, if men make no bones of being guilty; may stand like the forbidden Tree, in the midst of the Paradise of God, men they touch them, but they had better let them alone; if God had placed (at the first) Cherubims, and a flaming sword, turning every way to defend that tree, how could there have been a triall of *Adams* obedience? So if God by some instinct,

had

had chain'd the hearts of men, and tied their hands, and bound them to the peace, so that they could neither in thought, word, nor deed, have committed violence against his Vicegerent, how could there have been a triall of the Subjects duty? the Tree had no guard, nor fence about it, but only, *thou shalt not eate thereof: if thou dost, thou shalt surely die the death*, Princes have no better security for themselves, then the Almighties command for their preservation, *Nolite tangere, &c.* Touch not mine Anointed: to break the First, was but death; the second, is damnation; if you resist the higher powers, you resist the highest God; and he that resisteth, shall be damned, *Romans* 13. 2. thy commandment concerning the tree of Paradise, was only, *thou shalt not eate thereof*; but we are forbidden to touch so much as a leafe of our forbidden tree, much lesse to shake down all his fruit; *there is hopes of a tree*, saith Iob, *that if it be cut down, yet it will sprout again*; but not only a finger, a hand, but an axe must be laid to the root of the tall Cedar of our *Libanus*; yea, they must be rooted up like the names of *Taronius*; they will not leave so much as a

stump

ſtump of *Nebuchadnezzers* tree chain'd to the earth, up muſt all root and branch, till all the royall branches lie like ſprey upon the ground: theſe men had rather be deſtroyed themſelves, then ſay the Lords Anointed is not to be deſtroyed. Goe ye blind Zealots, hearken to your Wives, and let them perſwade you to diſobedience, and the Devil them, as *Eve* did *Adam*, and the Devil her, behold the objects ſhe preſents unto your view; how good they ſeeme, how faire they looke, how pleaſant they are to thine eye, how wiſe you thinke you ſhall be, how full of knowledge, when poor wretches, you ſhall find all theſe promiſes turned into Fig-leaves, to hide your nakedneſſe: all theſe golden Apples of *Paleſtine* once toucht, evaporated into ſtench and blindneſſe, and that your diſobedience hath given you nothing but curſes, and brought you nothing but ſorrowes and Death upon your ſelves and children, and profited you nothing but the turning of an *Edom* into a Wilderneſſe, till you be glad to eate the hearbs of the field, and by the ſame faule, fall into the ſame puniſhment with our neighbours of *Germany*,

dye

dye with graſſe in your mouthes. Theſe things fell upon *Adam* for his diſobedience unto God, and the like will fall upon us (the ſons of *Adam*) for our diſobedience unto Gods Anointed. O then let us not by any meanes lift up our hands againſt the Lords Anointed, leſt (like *Adam*) we fall from our ſtate of innocence, and be guilty: guilty of all the bloud that hath, and ſhall be ſpilt upon this land, guilty of the teares of ſo many fatherleſſe children and widowes: and if we will not be obedient unto a Prince of men, guilty of all the eternall thraldome and ſubmiſſion unto a prince of Devils: take then the adviſe of the wiſe *Solomon*, Prov. 30. 32. *If thou haſt done fooliſhly in lifting up thy ſelfe, or if thou haſt thought evill, lay thy hand upon thy mouth: Fear God, honour the King, have nothing to do with them that are ſubject unto change, for their deſtruction commeth ſuddainly*, and ſo will yours. Let no man deceive himſelf, he who is not good in his particular calling, can never be good in his generall calling. He is no good man, that is no good ſervant, and if he be no good ſubject he is no good Chriſtian; he that honoureth not the King doth never feare God,

God; and except he obeys both, he obeys neither.

CHAP. VIII.

Whether Kings now always are to be had in the same veneration and esteeme, as Kings were under the Law, by reason of our Christian liberty.

CErtainly the murmuring of *Korah*, *Dathan* and *Abiram*, with their complices: *Thou seekest to make thy selfe altogether a Prince over us, the Lord is among us, we are all alike holy unto the Lord*, (and therefore *Moses* and *Aaron* must be no more excellent then the rest of the people) was no prophesie to be fulfilled in these our dayes: for if it had, surely our Saviour would never have paid tribute for *himselfe* and *Peter*, *Mat.* 17.27. which was a symbole of their subjection to heathen pagans; *for this cause pay ye tribute*; Rom. 13.6. we have those who are apt enough to make arguments with our Saviour, bearing this conclusion, *then are the children free*, Mat. 17.26. but few that will imitate his peaceable exam-

ple,

ample, *to fish for money*, rather then he offend the higher powers, *Mat.* 17.27. And if you conjecture that our Saviour did this meerly for quietnesse sake, behold the question rightly stated. *Is it lawfull to give tribute to Cæsar, or not?* Mat. 22. 17. seriously propounded (*Master we know that thou art true* (and therefore we hope thou wilt not deceive us with a lye) *and teachest the way of God in truth* (and therefore thou wilt not cause us to erre through the deceivablenesse of unrighteousnesse) *neither carest thou for any man* (and therefore thou wilt not be afraid to speak the truth) *thou regardest not the person of men*) therefore fearing only God, thou wilt boldly and faithfully without partiality, or fear, plainly tell us, whether it be lawfull or not) clearly determined and concluded upon; *Da Cæsari, quæ sunt Cæsaris.* Mat. 22.21.

If Christian liberty should loose the reynes of Civill Government; then Christ would never have acknowledged *Pilates* power to have been of *God*, John 16. 11. If subjection unto Kings were a hinderance to the propagation of the Gospel; then Saint *Peter* would never have exhorted the Christians to *submit*

them-

themselves to every ordinance of man, 1 Pet. 2.9. We have too many submitters now-adayes unto every ordinance of men, but they are not unto such ordinances, whereof the King is Supreme, 1 *Pet.* 2. 13.

Object. It is better to obey God then man, and therefore for his sake we cannot obey every ordinance of man.

Sol. The Apostle doth not in this place discourse of obedience, but of submission: obedience is to be given to things, only lawfull; submission is to be given to any ordinance whatsoever, though not for the things sake, which is commanded, yet *propter Dominum*, for the Lords sake who doth command, so absolute submission: where God commands one thing, and the King commands another thing. We may refuse his will, and there is perfect obedience, when God commands one thing, and the King commands the contrary, we may not resist his authority, and therein is true submission; and this the Apostle doth not only assure us to be the *will of God*, but puts this *well doing* in the stead of knowledge and wisdome, whereby *the ignorance of foolish men may be*

put

nt to silence, 1 *Pet.* 2. 15. when freedom ſtands on tiptoes, her coat is too ſhort to cover her malitiouſneſſe, therefore the Apoſtle exhorts us to behave our ſelves *As free, but not uſing our liberty, as a cloak for maliciouſneſſe*, 1 Pet. 2. 16.

If Chriſtian liberty did break the ſchoole of civill Government, then Saint *Paul* would never have been ſuch a Schoole-Maſter to the *Romans*, Rom. 13. *Let every ſoule be ſubject to the higher powers*: an excellent rule for our obedience, *every ſoul*: no exemption by greatneſſe, or holineſſe, or any by-reſpect whatſoever, but if he have a *ſoul*, *let him be ſubject to the higher powers*: if two powers claſh one againſt another, here we know which to ſtick to in our obedience, that is, which is *higheſt* (and that Saint *Peter* plainly tels us is the King, *whether to the King as Supreme*, 1 Pet. 2. 13.) *There is no power but of God; the powers that be, are of God: whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt ſhall receive to themſelves damnation*, verſ. 2. What Chriſtian then can have his conſcience ſo miſled, as to reſiſt thoſe powers out of conſcience, when the Apoſtle plainly tels us, *verſe* 1. *We muſt needs be*

ſubject, not onely for wrath (that is, fo
fear of them) *but alſo for conſcience ſak*
becauſe God commanded it.

There were Anti-monarchiſts, and Ant
dignitarians even in the Apoſtles time; bu
if it had been laudable or agreeable t
Chriſtian liberty, then Saint *Jude* in h
Epiſtle *verſe* 8. would never have call
the deſpiſers of Dominion and evill ſpeake
of dignities, filthy dreamers, and defile
of the fleſh (as he put them, ſo we fin
them both together) he never would ha
compared them to bruit beaſts, *verſe* 1
he never would have pronounced *woes* u
to them, as unto the goers *into the wa*
of Cain: greedy runners after the erro
of Balaam, for reward; and periſhers (
in the gain-ſaying of Corah) *ver.* 11.
would never have compared them
clouds *without water: carried about wi*
wind: to fruitleſſe wretched trees, twi
dead, plucked up by the roots: to ragi
waves of the Sea, foaming out their ow
ſhame: wandring ſtars, to whom is reſerv
the blackneſſe of dar neſſe for ever. ver
12, 13. he never would have deſcribe
them unto *you ſo fully to be Murmurer*
Complainers, walkers after their own luſt
wide mouth'd, ſpeakers of great ſwelli
words, having of mens perſons in admir

in, by reason of advantage, separatists, sensuall, (and though they pretend never so much unto it) *having not the spirit,* verse 16. 19.

Christian liberty frees from the ceremony of the law, not from the substance of the Gospel: whereof we see submission and subiection unto Kings, is a great part thereof. The *Romane* yoke, and the *Romans* hands which held the plough, ploughed upon the Christians backs, and made long furrowes, and for a long time, were both adverse to the propagation of Christs Gospel, yet during all that time, neither Christ, nor any of his Disciples, ever attempted either the change of the one, or the displaying of the other; and shall wee thinke our selves more wise then he, who is *the Wisdome of the Father*? or better, advised then by him, who is the *everlasting counsellour*? or that any mans doctrine can settle us in more peace and quietnesse then he, who is *princeps pacis*, the Prince of peace? will you have more Orthodox Fathers then the Apostles? or the Children of this generation to be wiser then the Fathers of old? Christ and his Apostles with all the antient Fathers taught, & subscribed to this Doctrine: First Christ, *Da Cæsari quæ sunt Cæsaris*: then Saint

Paul, Render to all their due, tribute to whom tribute is due, custome, to whom custome fear to whom fear, honour to whom honour, and all to *Cæsar*: Then Saint *Peter, submit your selves, &c. Fear God honour the King, &c. sic passim Scripturis.*

Dear Christians, are we become so [illegible] with the glittering tinsell of a [illegible] by from a Pedlers shop, then [illegible] rich, and inestimable Jewels of Divine truth? will we suffer our selves to be coloned with the guilded slops of errour? and what *enthusiasmes* every pretended spirit, if not every Cobler, Weaver, Groom, or Coach-man, shall dictate, who are but *velut ignei*, and *velut flatus*, as it were of fire, or as it were a mighty and rushing winde, but nothing sensible; some hot exhalations of the brain set on fire, by the continuall motion, and agitation of the tongue. Good God! have we thus learned Christ? Is this the fruit of so clear a Gospel? and the return of all our holy mothers care, and paines for education? shall we take Gods word into our mouthes, and preach Sedition, Rebellion and insurrection contrary to that word, which we pretend to preach? to maintain Religion by insurrection, is to maintaine

taine it by means, condemned by the ſame Religion we would maintain.

CHAP. IX.

Whether a King failing in his duty and not performing thoſe things which he hath ſworn unto at his Coronation (ſo ſolemnly) the People are not diſobliged in their obedience unto him, & may thereupon depoſe or put him to death.

IF Kings held their Crowns by Indentures from the People, then were the People diſobliged to their obedience unto him, upon his failing (in thoſe things whereto he hath been ſworn) on his part; but if they receive their Crownes immediately from God, and that by him alone *Kings Reigne* (as hath been heretofore proved at large) then all the failings that can be in a King, can but make him a bad King; but ſtill he muſt remain a King; the Oath aſſures us of his being a good King, not of his being a King; for he was King before he

tooke it: Coronation is but a ceremony, and his Oath is but at his Coronation; the issue of ceremony, must not dis-inherit the right heire, of all that substance: King and Kingdome, are like man and wife, whose marriages are made in heaven, who are betrothed by God himself; Now as in the ceremony between man and woman, the husband in the presence of God and Angels and all the Congregation promiseth (which is as solemnly binding as any Oath) that he will live together with her after Gods holy Ordinance in the state of matrimony, that hee will love and cherish her, maintain and keep her, and forsaking all other, keep himself onely unto her: Now if he performe all these things, he doth well, he is both a good husband, and a good Christian (considering the vow that hee hath made) but if hee doth not live with her according to Gods holy Ordinance, nor love nor cherish her as hee should, nor maintain and keep her as he ought; *Shall it be lawfull for a man to put away his wife for every cause?* Matt. 19. 3. much lesse can it be lawfull for the wife to put away her husband upon every distaste; It was God that

that made them male and female: *Mat.* 19. 4. and therefore it is fit they ſhould continue together ſo; *They twaine are but one fleſh*, *Mat.* 19. 5. therefore they cannot be divided: *God joyned them both together*, *Mat.* 19. 6. therefore no man can put them aſunder. Now to apply this to the King, wedding himſelfe to his People at his Coronation; the King (ſolemnly) takes his Oath at his Coronation before all the People, that hee will live together with them according to the Lawes of the Land, that he will protect and defend them to the uttermoſt of his power, with all other proteſtations contained in the ſaid Oath, which if he doth perform, he doth well, and is both a good man, and a good King; but if he ſhould not govern them according to the lawes of the Land, and if he ſhould not cheriſh and defend his People, ſhall it be lawfull for his wife to make away this husband? God forbid! God made him King, them Subjects, therefore they muſt continue ſo, like man and wife, for better for worſe, they two are both one, the head may not be divided from the body, and *quæ deus conjunxit, nemo ſeparet*; there have been Bils

of divorcement given unto theſe King-husbands in former times: but of thoſe Bils, I may ſay, as our *bleſſed Saviour* ſaid of the Bils of divorcement which *Moſes* commanded; it was *propter duritiem cordis*, Mat. 19. 7. *Deut.* 24. 1. *for the hardneſs of mens hearts*: and then again, this *durities cordis*, never went ſo far as that the woman might put away her husband, but only the husband his wife, and that only in the caſe of Adultery; and if it had been otherwiſe, it had but a late beginning, a bad foundation: for our Saviour ſaith, *Matt.* 16. 8. *In principio autem non erat ſic, It was not ſo from the beginning*; and a hard heart is but a bad foundation for a good Chriſtian to build upon. I will conclude this application with words not of my own, but of Saint *Paul*, which words are a commandement, *Neither is it I* (ſaith the Apoſtle) 1 *Cor.* 7. 10. *but the Lord*, that gives you this commandement. *Let not the wife depart from her husband*, no, if ſhee be an heretique, or which is worſe, a heathen; *If the woman hath a husband which believeth not, if he be pleaſed to dwell with her, let her not leave him*: 1 *Cor.* 7. 13. If I would reſiſt my Soveragin in any kind, it ſhould be

for

for my religion; but when my Religion tels me that I must not resist him in any case; then I think I shou'd but doe (in doing so) like the boasting Jew, *Ro.*2.13. who boasted of the Law, *and dishonoured God through breaking of that Law*, which he had *boasted of*: *What if some did not believe, shall their unbelief make the faith of God of none effect?* saith *Paul* Rom. 3.3. *God forbid*: no more can the wickedness of a King make void Gods Ordinance of our obedience unto him: our obedience must look upon Gods command, not upon the Kings good behaviour; God doth not command things because they are fitting; but it is fit that we should obey, because he commands them; neither ought we to have respect so much unto the goodness, as unto the Authority of a King; for Kings doe not consist in this, that they are good, but in this, that they are Kings: for as it is possible for one to be a good man, and a bad King; so it is often seen, that a bad man may be a good King: and it is an observation here at home, that the best Lawes have been made by the worst of Kings. It is an observation, that divers Kingdomes have long continued in

peace

peace and happineſſe under bad Lawes, and worſe Governours: Well obſerved, when unwarrantable attempts to better both, and inconſiderable courſes to mend all, hath brought all to ruine and confuſion. He that ſets a Kingdome in combuſtion to advance his own opinion, and preferre his private judgement, doth but ſet his houſe on fire to roaſt his egges.

God makes Kings of ſeverall conditions, ſometimes he gives a King, whoſe wiſdome and reach in Government is like *Sauls, head and ſhoulders higher then all the People*: And then, when we have wiſe Kings, and learned Judges, *Pſalm.* 2.10. we ſhall be ſure to have all thoſe *Breakers of their bonds aſunder*, and thoſe *caſters away of their cords from them*; verſe 5. to be bruiſed with *a Rod of Iron, and broken in pieces like a Potters veſſell*; verſe 9.

Sometimes God will ſend us a little child, ſometimes a Child in years, otherwhile a Child in underſtanding, which of both it be, *Va regno* (ſaith *Sol.*) *cui puer dominabitur*; *woe to the Kingdome, over which a child Reignes*: for then the whole Kingdome is ſure to be put upon the rack. Sometimes God in his judge-

judgement ſends a Tyrant amongſt us, *I will ſet an evil man to rule over them*, ſaith God himſelf, and then we are never in hope to be from under the laſh; and ſometimes in mercy he ſends meek and mild Princes (like *Moſes*) who carried his People *in his boſome*, one that ſhall onely make uſe of his Prerogatives, as Chriſt did of his miracles in caſes of neceſſity; one who ſhall ſay with the Apoſtle Saint *Paul*, *I have no power to doe hurt, but to doe good, to edification*, but not to deſtruction: one who ſhall continue his Reign, as *Saul* began, *Videre ve quid ſit populo, quod ſteat*, who will hear and ask *why doe the People cry?* deſerve well and have well; ſhall we receive good from the hands of the Lord, and ſhall we not receive evil Princes? though they be *amaræ ſagittæ*, yet when we conſider that they are *è dulci manu domini emiſſæ*, we ſhould not refuſe them, but be contented with whomſoever his mercy or his Juſtice ſends, or throwes upon us: Never was there a bad Prince over any People, but he was ſent by our heavenly Father for a ſcourge to his children; and ſhall we kiſſe, or ſnatch the Rod out of our Fathers hand? To conclude, there is

nothing

nothing can disoblige the people from their King, because his Authority over them is *à Domino*, from the Lord, but their obedience towards him is *propter Dominum*, for the Lords sake; though in himselfe there be all the reasons that can be given to the contrary; many will be glad to hear the Father of their Country, say, *I and the Lord will goe*, and to be sole elect, and to hear his Father tell him, *Deus providebit*, as *Abraham said to his Son Isaac*; but if he takes fire and sword in hand threatning his follower, how many followers will he have? I had rather, with *Isaac*, follow my Father I know not wherefore; and with *Abraham*, obey my God, contrary to my own nature, and beyond all hope, then to serve so great a God and his Vicegerent by rules drawn by my own fancy and reason.

CHAP.

CHAP. X.

Psal. 105.15.

Touch not mine Anointed, meant by Kings.

BY the words, *Touch not mine Anointed*, is meant Kings and Princes: neither can any other interpretation, whatsoever, be obtruded upon this text, without a great deale of impudence and ignorance; If there were no other argument to be used but this, to a modest man, it were sufficient, *viz.* That not any Church, nor any Church men, nor any Christian, nor any Father, nor any Expositor whatsoever, did ever give it any other interpretation, before such time as the *Jesuite* and the *Puritane*, and they both at a time, and that time, bearing not above an hundred years date neither, began to teach the world that it was lawfull to murder Kings; and no marvell if this found some querke or other to turne the streame of Scripture sence, out of its proper channell, and constant

ſtant courſe; the two birds of a feather, perſecutors of one another, like two fighting Cocks who quarrell amongſt themſelves, being both of the ſame kinde, and yet both agree in taking counſell together againſt the Lord, and againſt his Anointed: or like *Pilate* and *Herod*, they could not agree but in the principles of condemning the Lords Chriſt.

But it is objected, that as a little child upon a Gyants ſhoulders, may ſee farther then the Gyant himſelf; ſo a weaker underſtanding comming after thoſe Fathers, and taking advantage of ſuch helps, getting up upon the ſhoulders of time and learning, may ſee more then they did, or hath been ſeen in former ages; and therefore it is no wonder, if a man without aſperſing himſelf with the leaſt immodeſtie, may pretend to ſee more, then all thoſe who went before him had obſerved, and what hath this child pick-a-pocket ſpied? a birds neaſt? can there be a ſimpler thing imagined, whereby to give impudence the chaire, and throw all the Ancient Fathers flat upon their backs, then this ſo common, and ſo much approv'd of inſtance

to

to uſher innovation, not onely into the Church, but alſo into the very ſoul of Scripture it ſelf? for what if it be granted, that a child upon a Gyants ſhoulders ſees further then doth the Gyant himſelf, doth the child know better what he ſees then doth the ſaid Gyant? muſt not the child ask the Gyant what is what, of all that he beholds? muſt not the child be informed by the knowing Gyant, of the difference between the mountains and the valleys, the water and the skie, a cock and a bull? if the child be thus ignorant, what doth the childes getting up upon the Gyants ſhoulders advantage the child in points of controverſie? exeept it be ſuch a child as Saint *Chriſtopher* had got upon his ſhoulders, that was Judge of all the world: if the child be not ſo ſimple, but underſtands all theſe things; then believe me he is no child in underſtanding; but a Gyant himſelfe in knowledge, and ſo the ſimilitude, the child, and the Gyant come tumbling all down together; ſeat a child never ſo high, he is but a child ſtill, and ſits but at the feet of a *Gamaliel*, when he is upon the ſhoulders of a Gyant; no child was ever thought worthy

thy to poſe all the Doctors, *but the Child Jeſus.*

Now to clear the Text from thoſe blots and blurs that are throwne upon the words, going before this Text of Scripture, *Touch not mine Anointed, viz. I have reproved Kings for their ſakes*, Ergo the word Anointed could not betoken Kings, becauſe Kings were reproved for their ſakes who were the Lords Anointed: now ſay they, the word Anointed muſt neceſſarily ſignifie the people of God, for whoſe ſake theſe Kings were reproved, and ſo it doth; but ye my *Corahmites, Dathanites, & Abiramites*, you muſt not thinke *to be all alike holy unto the Lord*, as that ye are all concern'd in this *nolite tangere*: There is no queſtion but that in ſome ſence the elect of God are anointed ones of the Lord, but not peculiarly the Lords Anointed: they are *filii olei*, ſons of oyl, as the Prophet termes them, but not *Chriſti mei*, or *Chriſti tui*, or *Chriſti ejus*, or *Chriſti Domini*, which were attributes that were never given by the holy Ghoſt to any but to Chriſt, and Kings: the Prieſts who were anointed (really) never were term'd in Scripture the Lords Anoin-

ted

nointed, and the proudeſt, and moſt rebellious people that ever were, whoſe arrogance claim'd an equality with, never (*in ſacris*) ſtrove to be above their Prieſts. Now if you expect clearneſſe in the fountaine, do not ye trouble the waters, and you ſhall behold the ſprings of truth ariſe; 'twas the elect and choſen of the Lord that were here meant by anointed, and it was the ſeed of *Abraham*, and it was not Kings that were meant by this word Anointed in the text. But it was not all the elect of God, that muſt not be touch'd, it was not all the ſeed of *Abraham* who have this *noli me tangere* about them, but it was *Abraham, Iſaac and Jacob*, for whoſe ſake God reproved *Kings*, as they are plainly nominated in the ſame *Pſalme*, and none elſe; if there be mention made of the ſeed of *Abraham, Iſaac*, & *Jacob* who were the ſeed of *Abraham*; who were elſe mentioned? and though we cannot comprehend theſe three under the notion of nominall Kings, yet we may be pleaſed to conſider them as reall Princes, *Princeps Dei es inter nos*, as it was ſaid to *Abraham*, thou art a mightie Prince amongſt us; ſo Kings may be reproved

for their sakes; they may be Kings to
and yee the Lords Anointed, for wh
sake Kings were reproved: for we d
not dispute, about the name, but
thing. Now whereſoever you finde
word *nolite tangere*, you ſhall finde t
word, ſaying, going before it, which
neceſſitie muſt have ſome reference
ſome other place of Scripture to wh
it muſt allude, and in reference to wh
it muſt be ſpoken: for the word, ſ
ing, makes it rather a queſtion of ſo
Author, then the *Pſalmiſts* own; t
alluſion you may eaſily perceive, *Ge*
26. 11. where it is ſet downe, how
God touched the heart of Abimelech Ki
the Philiſtims, in the behalf of Iſaac, o
of the three named in the *Pſalme*, ſo t
King *Abimelech* charged all his peo
ſaying, *He that toucheth this man, ſhall ſu*
ly dye: So *Abimelech* and King *Herod* w
both reproved for *Abrahams* ſake: *Ge*
12. 10. And to what place of Script
can this *nolite tangere* be more aptly
plyed, then to this where we finde t
ſame words reiterated? or what cle
teſtimonie can be given of the Scripture
alluding to this ſaying, *Touch not m*
Anointed, then to *Geneſ.* 16. 29. where
ſide

idem verbis, it is said to *Abimelech* in the behalfe of *Isaac*, *We have not touched thee but blessed of the Lord*; what difference between these words, *and, touch not mine Anointed*?

Besides the Marginall notes of all our Bibles direct us to *Abraham*, *Isaac* and *Jacob*, as to the Anointed of the Lord, and as the Princes of Gods people, which must not be touch'd, and for whose sakes Kings were so much reproved; the word, *King*, in the text, *doth not exclude those who were Princes, but it onely includes those Princes who were called Kings, and were reproved for their sakes who were Kings themselves* re, *though not* nomine: *so that all the ground that will be gained hereby, will be, that one Prince was reproved for another, though not called kings.*

To conclude, as no Christians ever interpreted this place of Scripture but of Kings and Princes, untill Jesuites and Puritans, undertook that it is lawfull to murther Kings: So no *English* Author ever interpreted it otherwise, till within these seven or eight yeers, when Presbyterians and Independents began to put this Doctrine in execution: and if the former of these two would wash their hands in

innocency, as relating to this last unparallel'd act of Regicide, let them remember *CHARLES* the Proto-Martyr of Gods Church, & People, His own words in his Book of *Meditations*, wherein He tels them, how vaine is the shift of those pleading exemption from that aspersion to grant commission for shooting of bullets of Iron and Lead in his face, and preserving him in a *Parenthesis* of words.

CHAP. XI.

Objection.

Reboboam harkned unto young men which gave him evill counsell, and would not harken unto his sages which gave him good advise, but answered the people roughly; wherefore they renounced the right they had in *David*, and the inheritance they had in the son of *Jesse* fled to their Tents, and Crowned *Jeroboam* King: *Ergo*, we may do the like upon the like occasion, having a president from the word of God, and warrantable because God said, *This thing was from the Lord*, 1 *King.* 12. 8.

Answer.

Answer.

All this proves onely that such a thing was done, not that it was well done; for if it be sufficient proof to prove out of Scripture, that such a thing was done, and thereupon conclude that therefore we may do the like, then this is as good an argument as the best, *Judas* betrayed Christ, therefore it is lawfull for a servant to betray his Lord and Master; first, the Scripture blames him in a most pathetical climax, 1 *Kings* 11. 26. *Jeroboam the son of Nebat, the servant of Solomon, whose mothers name was Zeruiah, even he lifted up his hand against the King*, shewing how he had desperately run through all those obligations, and tyes that were upon him; 2ly, he and all his adherents are called Rebels for their paines, not one-ly by *Abijah* his enemy, but also by the Holy Ghost, who is enemie to none who are not Gods enemies, 2 *Chron.* 10. 19. *And Israel rebelled against the house of David unto this day*; his adherents were termed in Scripture vaine men, and sons of *Belial*, they were punished with a destruction of five hundred thousand of

them, which was one hundred thou-
sand more then there were true subjects for
the slaughter; the Scripture saith, *God
smote Abraham*, verse 5. If it be objected
that the thing could not but be well
done, because God saith, 1 *Kings* 14.
*I exalted thee from among the people, and
made the Prince over my people Israel, and
rent the Kingdome from the house of David,
and gave it thee*; then it could not but be
well done of *Rehoboam* (by the same rea-
son) to answer the people as he did; for
it is written, that *Rehoboam harkened not
unto the people, for the cause was from God,
that he might perform the saying which he
spake by Ahijah unto Jeroboam the sonne of
Nebat* 1 *Kings* 12. 15. Both were passive
and neither of them could resist the will of
God; but these places of Scripture are
often-times mistaken, and misapplyed,
and interpreted either by those who are
not well acquainted with the nature of
Scripture language, or else by those
who wilfully, and wickedly layed hold
of such a meaning as the Scripture may
seeme to give them leave; for all these
and the like places of Scripture we must
not take as Gods beneplacence or appro-
bation, but onely for his permission; for

other-

otherwise we should make a mock piece of work of it, for God said, 2 *Sam.* 12. 11. *I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them to thy neighbour, and he shall lye with them in the sight of the sun*: doth this justifie *Absolon* for lying with his Fathers wives & concubines in the sight of all *Israel*? *Is there any evill that I have not done it*, saith the Lord? therefore did the Citizens do well to do evill, because the Lord said, *I did it*? God did it, that is to say, he caused it to be done, as the evill of punishment, not as the toleration of evill: so this thing was from the Lord, that is to say, the Lord suffered such a thing to come to passe as a punishment of *Solomon* for his Idolatry on his posterity, and yet may no way approve of any such Rebellious courses: neither was *Rehoboam* so much to be blamed for his answer, as may be supposed, nor the people justified in their Rebellion neither, for they grounded their discontents upon a false ground, for the people complained when there was no cause, and demanded that which was not reason; hear the whole grievance, and consider it a

little; 1 Kings 12. 4. *Thy father made our yoke grievous* (that was false) *do thou make it light*: (no reason for that) for the people never lived happier neither before nor after, then they did in this Kings Fathers time, and might have done in his time, if they had known when they had been well, and Gods judgments would have suffered them to have seen it. For,

1. *They were a populous Nation, as the sand on the Sea for multitude*, 1 Kings 4. 20.

2. *They liv'd merrily, eating and drinking, and making merry.*

3. *The Nation was honoured abroad, for Solomon reigned over all the Kings that were round about him*, ver. 21.

4. *They lived peaceably, they had peace on all sides round about them*, verse 24.

5. *They liv'd securely and quietly, every man under his own vine, and under his own figtree.*

6. *They had much Trading in his dayes and much merchandize*, 1 King. 10. 15.

7. *He was very beneficiall to those Merchants, for he gave Solomon, not onely large wisdome, but largenesse of heart, and let those Merchants have commodities from them at a price*, ver. 28.

8. *He maintained a brave fleet at Sea,* 1 King. 4.21.

9. *He made silver and gold to be in Jerusalem as plentifull as stones, and Cedars as Sicamore trees,* 2 Chron. 1.16.

10. *These felicities were not onely in the Court, or among the Nobility, or between the Citizens, but they were universall, even from Dan unto Beersheba.*

11. *They were not for a spurt and no more, or at one time and not at another; but all the dayes of Solomon.*

O me prope lassum juvate posteri!

Neither doth the Scripture make any mention of any such hard yoke at all, onely the margent of [illegible] Bible directs us from the complaint [illegible] the people, to looke upon the first Chapter of the *Kings*, verse 7. and there you shall onely finde how *Solomon* had twelve officers over all *Israel*, which provided victuals for the King and his houshold, each man his month in a year; but here is but a very slender ground for a quarrell, when the immediate verse after the naming of those twelve officers tels us, that the multitude of people as numberlesse

as

as the sand upon the Sea shore, were as merrie eating and drinking as the King, and this place unto which we are directed (and no other) to finde out this grievousnesse, appears by the context of the same Chapter, to be mentioned as an expression of *Salomons* glorie and wisdome, rather than of any tyrannie, or polling of his people; for the whole relation ends with an expression, that as the people were as the sand of the Sea for number, so the largenesse of the Kings heart extended as the largenesse of the Sea, for bountie, all were partakers of it, 1 *Kings* 4: 29. Pardon me therefore if I think that *Rehoboam* had more reason to answer the people as he did, than the people had just reason to complaine. *O altitudo!* O the unsearchable wayes of God! where God suffers his people to be a rod to visit the sins of the fathers upon the children, he permits them to take a wrong cause in hand, that he may also cast the rod into the fire.

I pray God the Merchants of London *be not too like those Merchants of* Jerusalem, *who Traded so long, untill they brought over, together with other Merchandize, Apes and Peacocks, and the*

Traders

Traders begin to be too like their traffique, Apes for manners and behaviour, Peacocks for pride, and rusling untill the Apes grow to be so unhappy, as to be brought to their chaines, and the Peacocks so vaine-glorious, as to lose their feathers: and so I leave them both, tasting the fruit of their own follies.

CHAP. XII.

The Objection of Jehu *slaying his Master* Joram *Answered.*

Objection.

THus saith the Lord God of Israel, I have Anointed thee Jehu King over the people of the Lord, even over Israel, and thou shalt smite the house of Ahab thy Master, that I may avenge the blood of all the servants of the Lord at the hands of Jezebel; Ergo, if a King be thus wicked; we have Gods warrant, for the deposing and putting such a one to death.

Answer.

Answer.

But stay untill you have this warrant, and then we will allow it to be lawfull; for though every one is apt enough to be a *Jehu* in his own case, yet every one is not a God Almighty, we must not clap his seal to our own warrants; what God commands at one time, we are not to make it our warrant to doe the like at all times: this is a prerogative of the Almighty, no priviledge of a Subject; God may command *Abraham* to slay his son, but we must not goe about to murder our children; God may command the *Israelites* to spoile the *Egyptians*, but we must not Rob and Cosen our neighbours; Christ may give order for the taking away of another mans goods, because the Lord hath need of it, but we must not make necessity our pretence for Arbitrary power; these acts of the Almighty are specially belonging unto him, and we must have his speciall warrant before we goe about any such thing.

But setting all such plea aside, I utterly deny that either *Jehu* did, or that God

God gave *Iehu* any such authority as to slay King *Joram*. *Iehu* slew *Joram*, but *Iehu* did not slay the King; for *Iehu* by the Lords immediate appointment was King himselfe, before ever he laid hand upon *Joram*; *Joram* was but then a private man, for in the verses going before, it is set down how that *Iehu* was Anointed King, how he was so proclaimed, and accordingly how he tooke the state of a King upon him and executed the office: 2 *Kings* 12. 13. before ever any mention is made of *Iehu* slaying *Joram*, *verse* 14. therefore here is no *regicidium*, as yet here is but plaine manslaughter, and a lusty warrant for that too againe. we must not only take heed of unwarrantable actions but of false warrants; the private spirit is no sufficient warrant to lay hold on such a publique Magistrate; as there are false Magistrates so there is a false spirit: for an erroneous spirit may as well condemne a good Magistrate, as a bad Magistrate may be condemned by a good spirit: but there may be a higher mistake then all this, and I wish it were not too common amongst us now adayes, to mistake the workes of the flesh, for the fruit of the spirit:

spirit: Let us compare them both together, as the Apostle hath set them in order.

The works of the flesh.	The fruit of the Spirit.
Adultery, Fornication,	*Love,*
Uncleanness, Lasciviousness,	*Joy,*
Idolatry, Witchcraft,	*Peace,*
Hatred, Variance,	*Long suffering,*
Emulations, Wrath,	*Gentlenesse,*
Strife, Seditions,	*Goodnesse,*
Heresies, Envyings,	*Faith,*
Murders, Drunkennesse,	*Meekenesse,*
Revellings.	*Temperance.*

By which of these two was *CHARLES the First's* Head cut off?

CHAP.

CHAP. XIII.

Of the necessity and excellency of Monarchy.

A Jove principium, Let us begin with heaven, and behold its Monarchy in the unity of the blessed Trinity: though there be three persons, yet there must be but one God: for the avoiding of that which we are fallen into, a confounding of persons, and dividing of substance; descend lower, and consider the Angels, and you shall finde one Arch-Angel above the rest, as the Angels Monarch. Lower yet, to those senseless and inanimate Rulers of the Day and night, the Sun and Moon, and you shall not finde (or so much as the appearance of such a thing) more Suns or Moons in the same firmament then one, without a prodigie or portent, of some dire, and direfull event. Come down to the Regions, and you shall find in the head of the highest Region a Prince of the Aire. Come to the lowest, and you shall finde amongst the wing'd

wing'd inhabitants thereof, the Sove-raigne Eagle, as the King of Birds. Come amongst the Beasts of the field and the Lion will soon let you know that there is a King of Beasts. Run into the Sea, and there is a King of Fishes. Descend into Hell, and there is a Prince of Devils: and shall only man be Independent? Doe we not observe the delving Labourer what paines he takes to joyn house to house and land to land till there be no more room for any competitor within his Dominions; and when he hath wrought his petty dunghils into a mixen, he thinks it law and Reason that the place should not admit the Dominion of more Cocks then one; this man dies, a Monarch in his owne thoughts, and his son lives to enlarge his fathers territories, but at last dies big with thoughts of a principality, his son laiss hold of all the advantages that may help him to the accomplishment of his hereditary desires. *Imo, Lucina fer opem obsecro*, he is a Prince, *Cœlestinendum est, regna ne summus occupet qui vicit imis*, he must be an Emperour: *Divisum imperium cum Jove Cæsar habet*, he must have all or none, none but *Jupiter*

ster must share with him. *Mundus non sufficit unus*, when he hath all, and when all is done, the Empire after that it hath disimbogu'd and incorporated into it self, all the Kingdomes of the earth, terminates in an everlasting Kingdome, that shall never be destroyed; *quam primum appropinquaverit regnum Cœlorum*, as soon as the Kingdom of heaven shall be at hand: and what's all this but to shew us that not only nature, but God himself, who is the God of Nature, affects Monarchy. The further off any government is to Monarchy, the worse it is, the nearer the better: the reason's thus, that Government which avoids most the occasion of differences, must be most happy, because most peaceable; and peace only consists in unity: now where there are many Governours, there must be differences: where there are few, there may be differences; where there is but one there cannot.

The *Romans*, when they shooke off their Government by Kings, and were distasted with their Government for their Governours sake; tried all the controverted Governments of the

world, of two by their *Consuls*, of three by their *Triumvirat*, of ten by their *Decemviri*, of ten thousand by their *Tribunes*: when they found that the farther off they departed from Monarchy, the Center of all Government, the more they lost themselves in the circumference of their owne affaires, they began a little to look back upon the Government from which they had deviated all the while, but yet with squint eyes; first, a King and no King, a thing that was like a King, but not a King; a thing that was *re*, and *tempore*, but not *nomine*; it must be only so, *pro una vice unoq;* and *no*, such were their dictators: at last this sucking Government gathered strength, and grew to be perpetuall, which perpetuity in one, begot an everlasting Monarchy in all ages, which is to continue unto the end of the world, for the Prophet *Daniel* tels us, that at the end of the last and fourth Monarchy, which was the *Roman*, *Christ should set upon his everlasting Kingdome that should never be destroyed*; therefore my Enthusiasticks must either leave dreaming of pulling downe all Kimgdomes, and Empires in the world, or else think them

themselves the Kingdome of Christ, that we have pray'd for all along.

Neither is it unworthy of your observation, that as soon as ever this Monarchy was restored, there was universall peace over the whole world; and the Saviour of the world, who was *Princeps pacis*, vouchsafed not to come into the world, under any of the forementioned governments; but *Imperante Augusto natus est Christus*, who was the first Emperour of the *Romans*. He who affects parity, let him begin it in his own house, and as he likes it in the modell, so let him attempt it in the fabrick; for my part, I have read their arguments, and am so far from being evinced by any of them, that I do not believe that there is any such thing: I have been in all the common-wealths in *Europe*, & could not finde any such thing as a *Free-state*, I could find the word *Libertas* fairly written over their Gates, but within their Walls the greatest Bondage and arbitrary power that could possibly be imagined in any part of the world, but no Liberty at all that I could find, but only some few there were, who had liberty to do what they would with all the

reſt. *Geneva* may have *ſix*, *Genoa* may have *ſeven*, *Venice* may have *eight*, the *Hollanders nine* or *ten*, *England* may have *five* Members of leading men as they call them; but what's all this, but taking the Government from off its ſhoulders and putting it in ſome hand? and when you have done, it's ten to one but you ſhall finde one of the fingers longer than all the reſt; and if you pleaſe you may call that King, and all the reſt ſubjects: what's this but a change from a Monarchy with one Crown, to a Tyranny with ſo many heads? If it were ſo that all *Free-States*, as they call themſelves had all equall power, it would be ſo much the worſe; all theſe kinds of Government have their continuation and ſubſiſtance upon this only ground, *viz.* that neceſſity and craft drive them to come ſo near to Monarchy, and ſometimes to an abſolute Monarchy: when you reckon your hog and mogons only by the poſe, and not by the polar ſtar that commonly is fixed amongſt them about which, all the reſt move and turn. But what do we talke of Monarchy, or Ariſtocracy, or Democracy? behold a well regulated Parliament, ſuch a one as our

might

might have been, and ought to be; hath the benefit and goodneſſe that is in all theſe three kind of Governments, of Monarchy in the King, of Ariſtocracy in the Peers, of Democracy in the Houſe of Commons, where the acerbities of any one is taken away by their being all three together? but if one will be all, then all will be nothing. This ſtupendiouſly wiſe and Noble way of Government had its diſſolution by inverting the courſe it took in its original. When the firſt *William* had conquered the Nation, the Normans would not admit that any lawes ſhould be obſerved, or rules obeyed, but only the will of the Conquerour; and why ſo? but becauſe thereby the Conquerour might take away the Eſtates of any *Engliſh-man*, and give them to the Conquering *Normans*; but in proceſs of time, when theſe *Normans* became *Engliſh*, they began to miſt a little upon *meum* and *tuum*, and would know the what that was belonging to the King as a King, and to themſelves as ſubjects; for by the former rule, the King might as well take away the Eſtate from one *Norman*, and give to another, as he did formerly from

the *English*, and give to his *Normans*; wherefore they would have no more of that, but joyntly and unanimously Petitioned the King to the same effect: the King thought it reasonable, condescends to their desires, consultation was about the premisses, the result of the Consulation was, that the King should issue out Writs to the Lords Spirituall (who in those dayes were thought the wisest and most conscientious) to reason with the King, and advise with him, as well concerning the bounding of the Ocean of Soveraignty, as bridling in the petty Rivers of private interest. These Spirituall Lords thought it a worke of too high a nature for their private undertakings, wherefore they supplicated his Majesty, that the Lords Temporall might be also summoned by Writ, and joyn with them in the same Autority; 'twas done accordingly; being done, they both thought it a businesse so transcendent, and of so universall concernment, that they found a way to involve the whole Nation in a joynt consent, which was, that all Free-holders in the Kingdome, in their severall precincts, might by the election of two in every

County

County, disimbogue all their suffrages into theirs, and to remaine the Countries proxies, to Vote for, and to be directed by their severall Countries; and thus the Commons were brought in: but behold the Viper, that eats through the sides of its own Parent; behold the Asses foale, who when she hath done sucking kicks her own dam.

The King brings in the Lords Spirituall, the Lords Spirituall bring in the Lords temporall, both bring in the Commons, the Commons destroy both, both destroy the King. Neither was Kingship (as they call it) and Episcopacy better rewarded, for being the principall, and so zealous reformers of the Gospel, to have both their Crowns and Miters broke in pieces by the same hammer of reformation; and the wals of their Pallaces mingled with Abbey dust, casting thereby such a Blot upon the very name of Reformation, that it will scarce be legible by Christians, except what went before, and what may follow after may help the future ages to the true sence and meaning of the word: thus Rivers run backwards and drowne their own Head; thus the monsterous

Children who are borne with teeth in their mouthes, bite off the nipple, and ſtarve themſelves for lack of ſuſtenance; thus blind *Sampſons* revenge themſelves upon their enemies, by pulling downe the houſe upon their own heads; thus the formes of the moſt glorious government of a Church and State are wounded to death through the ſides of *Reformation*. If you are not, I am ſure you will ere it be long be ſatisfied, that all the ſpecious pretences of popular Government, Free-State, Liberty of the Subject are but figments and deluſions of the people, obtruded by vaine-glorious and haughty men, who knowing that they could not be that one Governour of all the reſt, yet they hope to be one of many; thus fooliſh children ſet their fathers barne full of Corne on fire to warme their hands when they are ready to ſtarve for lack of bread: who had not rather live under a Government, wherein a man is only bound to ſubmit to him, whom it is honour to obey, then to live under a Government where every man is a ſlave, becauſe every one is a Maſter? Finally, my opinion is this; *I had rather have my liberty to kneel before a Throne, then*

to be the tallest man in a crowd, and should thinke it more for my ease and honour.

CHAP. XIV.

That there is no such thing as a Free State in the world.

IF by a Free-state, you meane a people who have shook off their Allegiance to their Prince, there are many such Free-States to be found; but a beggars-bush, or a company of *Gipsies* (who propound to themselves new Lawes, renouncing the old and yet chuse a King and Queen amongst themselves, pleasing one another with a selfe-conceited opinion of a thing they call Liberty, which is no otherwise then an ignoble bondage of their own choosing, preferring the correction of a bundle of rods (because their own hands have made them) before the swayment of a Scepter, which God himselfe hath put into their Soveraignes hand) is as good a Commonwealth, or Free-State as the best: but

if

if you meane by a Free-State, a freedome from Tyranny, you will be as farre to seeke for any such thing in *rerum natura*, as for a reason why tyranny may not be in many, as well as in one: But if you meane by freedome an exemption from all such tyrannicall expressions as are expressed in the Petition of Right, I see not why such a Free-State may not be under a Monarchy: certainly I have seen such Petitions, and insistances, during the late Kings Reigne, as having relation to Free born people of *England*, and should thinke that the *Magna Charta* defended by one, who had power to make it good against the infringement of many breakers, and by a Parliament of many, authoriz'd to the same purpose against the perfundation of it by any one, be it by the highest, may not be as good a way to make, preserve and keep a Nation free, as well as the intrusting of a Nations freedome into the hands of a few, whose Independency deny all remedies to be either above them, or below them. It may be it will not be thought tedious, if I entertaine your eye and consideration with some observations of my owne, in those

those Free-states of Christendome (as they call themselves) wherein I have been, I shall begin with the Free-State of *Genoa*, wherein I have been resident some time, and the rather, because whilst *England* was a Kingdome, they could not have the face to stand in any competition with us; but now the Kings armes were cut off as well as his head; how should we doe to make a distinction between them and us? for both the State of *Genoa*, and the State of *England* give the very same coat of Armes, and Saint *George* is both our patrons: Certainly *England* must give the Halfe-moon as the younger brother; and why should not the Moon crescent follow after, now the *Turkish Alcoran* is come before?

When the overspreading *Romane* Monarchy, like *Nebuchadnezzers* overgrown and lofty tree was brought only to a stump chained to the ground, and when the Keyes of Heaven and Hell had so well fitted the locks belonging to the Gates of *Rome*, as to give way to the enterance of that high Priest into the Imperiall seat, then was *Genoa* a lop of that great fall: and soon after it was wrought into

into a bundle or faggot of a Common-wealth, untill such time as *Charles the great* recovered all his Right in *Italy*, saving only the *Holy Land*, whose Princely sword could never strike at the already cloven Mitres, but at Helmets.

Amongst other Countries whose submements acknowledged *Charles* to be the *Great*, *Genoa* was one; which City was no lesse happy then famous, in affording a man who honoured her Walls, with making it known unto the world, that he came out of them under the name of *Andrew Dory*, a *Genoese*; this famous *Andreas Dory* was a zealous Common-wealths-man, and one of the new Gentlemen, as they call'd themselves, (for you must understand, that when these States-men had shooke off the yoke of Soveraignty, they expelled all their Gentry or Nobility; which no sooner done, but they made a new Gentry or Nobility amongst themselves) and being a deserving man, the Emperour *Charles the Great*, will'd this *Andreas Dory* to aske and have what he desired of all that he had Conquered: he asked *Genoa*; the Emperour gave it him, to doe with it what he pleased, he gave it the

the Citizens, together with all their Liberties, and former Freedomes upon this condition, That they should recall the old Gentry in againe, and settle them againe in all their rights and priviledges: which being assented unto, *Genoa* became a Free-State againe. But behold the Freedome, or rather the power and bonds of love and gratitude! neither the old or new Gentry, nor the Common people, would allow of any thing that was said or to be done, but what this *Dory* should command or say: nor was there a more absolute and powerfull Monarch upon the earth then he. And whilst he liv'd he did continue so, because the people would obey: who being once dead, the people soone found they did obey, because they must: Yet still it must be a Free-state, because *Libertas* was written over the Senate-House, and City-Gates, but neither within their Senate, or their Walls, was there ever such Tyranny over the common people, or the Citizens, then hath been all along, and is at this day practised by some few, who spit Monarchy in the face, and make no bones to swallow down all its adjuncts; exercising their

their severall Tyrannies with this justification, that they are the Supreme Authority, whilst they deny Supremacy; gulling the people into a sottish beliefe, that they are not suppressed by one hand, because it hath many fingers. I shall instance unto you one particular, which was done whilst I was there, whereby you may easily judge in what Free-state their commons live: There was a substantiall Citizen, betweene whom, and a Noble *Genoese* there was some grudge, this Senator studies a revenge, and thus he intends it to be put in execution. He gives command to one of his Braves (for so they call their Executioners) to kill this Citizen: this Slaughter-man (being by reason of some former obligations) struck with some remorse, of doing so high an act of ingratitude, to one, who had so well deserved at his hands; discovers the whole plot to his so much acknowledg'd patron, who very much acknowledges and commends the ingenuity of this discoverer; bids him to follow him where he leads him over a trap, where the leader knew full well how to order his steps, so that he might advance safely over the place,

place, but the follower (ignorant of these observations) must needs fall down a precipice, no lesse terrible, then destructive; the poor man is slaine: this perfidious murderer watches his opportunity of meeting this designer of his death, in the *Merchats*, and gently takes him by the arme, and desires him that hee might speak a word with him; they withdraw themselves out of the walke to a private corner: the Citizen tels this Noble man that his servant had betraid him, in discovering his designe to him on whom it should be executed; in detestation of which perfidiousnesse, he had given him the reward of a Traytor (declaring the manner and forme as is expressed) and desired in all humility that he would be pacified, and that whatsoever differences were between them, that he would be pleased to be his own Judge: whereupon they both became friends, no lesse satisfaction being acknowledged by the one, then ingenuity on the other party. Such shifts as these are these Free-born people faine to make to appease the wrath and fury of their Lords and Masters: In a word, as their territories be

no

no otherwise then a continued breach of three hundred miles along the sea shore: so the Inhabitants live no otherwise then doe the fishes in the Sea, the greater fishes devour the lesse: so where there is no King in *Israel*, every man doth that which is good in his own eyes: it cannot be otherwise.

From thence I went unto the Free-state of *Lucca*, and there I found the Free-men to have six Princes every yeare: and the Senate chusing six men, who elect a Prince for the Common-wealth every two months; this Prince ascending his Thorne up these six steps, acts what he pleaseth: nor have the common people any more liberty, then the most rigid *Calvinist* will allow a Papist, Free-will: Neither is there any other difference betweene this government of the Free-state of *Lucca*, and the Empire of *Germany*; but that the one have so many Prime chusers, and the other so many Prince electors; the one keepes it within the house of *Austria*, and the other keepes it out of the house of the *Medices*.

I went from thence unto the Ancient Common-wealth of *Venice*, whose government

vernment (if in any) I ſhould approve of, becauſe they never revolted from a better: but yet I muſt tell you, that at my firſt entrance into that City, I found the people full of complaints, of the heavy Taxes, exorbitant power and arbitrary government, which ſeized upon all their plate, and what other goods of value they had, for the uſe of the State, toward the maintenance of a War, which was both fooliſhly begun, and moſt careleſly run into by their Truſtees, or Repreſentatives; for the Pope of *Rome* had certaine intelligence that the *Turke* was preparing to make War againſt ſome part of Chriſtendome; the Pope ſends to all the frontier Princes of Chriſtendome, adviſing them they ſhould all agree as one man to make it their own caſe; and that they would aſſiſt one another, on what part of Chriſtendome ſoever the ſtorme ſhould fall, and that the ſeverall Embaſſadours would take it into conſideration, about proportioning every Prince or State according to their abilities, for their ſeverall ſupplies of men and money; to which they all ſoon condeſcended, except the *Venetian*, who

told the reſt, that there was a Leag
between the *Grand Seigniour* and
Venetians, and therefore they were n
to fear any ſuch War to be intended
gainſt them; to which it being dem
ded, that if the *Turke* prevailed aga
other parts of Chriſtendome round
bout the *Venetians*, whether they thou
he would let the *Venetians* alone at la
or whether the *Venetians* thought ſo
no, whether they did not thinke the
ſelves bound in honour and Chriſtia
ty to defend their neighbour-Chri
ans againſt ſo common an Enemy? t
which it was anſwered by the *Venetia*
that the very entring into ſuch a leag
and covenant with them, were enou
to break the peace between them a
the *Turke*; whereupon the Junćto w
diſſolved, and every tub was faine t
ſtand on his owne bottome: but it fe
out that (by the machivilljaniſme
the Card. *Richlieu*, who taught and pe
ſwaded the *Turke* to break the Leag
between him and the *Venetians*, becauſ
he would not have the *Venetians* to len
the Emperour ſo much money, bu
would finde them wayes how to di
burſe it otherwiſe) the *Turkes* wages

War

ar only against the *Venetians*, and
e else, whereupon they were faine
endure the whole brunt of the War
mselves, and had no body to help
m: this being so grievously found
le with by the common people, and
eir goods taken away *ad placitum*,
ir persons prest *de bene esse*, whether
y thought so or no: I would faine
ow what liberty these people had
ho could find such faults without re-
edies, and lose their goods without
dresse? what liberty is there in ha-
ng freedome in the State, and none
the condition? I shall part with my
ildren with teares in mine eyes, and
rough the same water behold the
ord *Libertas*, written upon the *Rial-*
, what am I the better for this free-
ome? am I robbed of all my money, be-
use one thief takes it away? and am I
ot rob'd because six or seven lay hold
pon me? believe it, I never heard such
omplaints, neither in the King or Par-
aments time, of oppression and ty-
anny, as I heard in this City during
e time that I was there; and this
ot only during the War but also in
e times of peace, five or six men rule

the whole State, and it may be t
Prince none of them neither. I sh
relate unto you a story of one *Loridan*
Noble *Venetian*, who keeping a Co
tisan, on whom he was intended to b
stow a favour, he went into a rich Sh
for to buy her some cloth of gold
make her a Gowne, the Prentice w
only in the Shop, whom he comma
ded to cut out so much of such a piece
the Taylor gave directions, which do
he will'd the Prentice to tell his M
ster, that he would be accomptable
him therefore, the boy excus'd himse
he being but a servant, and not ha
ving any such direct ons from his M
ster, not doubting but that if his M
ger were there, he would willing
trust him for what he should be plea
to command; the Noble *Venetian* tak
his leave, willing the Boy to tell h
Master, that he should rue the day th
ever he kept such a sawcy Boy to gi
him such an affront, and so departed in
great fury: the Master of the Shop pre
sently comming in, and hearing the re
lation of what had happened, tore h
haire, wrung his hands, stampt upo
the ground, and like a mad man crye
and out,

…t, that the Boy had undone him, and …l his posterity, takes the whole piece …ith him, follows this Noble *Venetian* …o his Curtisans, offers to bribe the Cur…isan with the whole piece, if she wou'd …termediate for him; with which, with …nch difficulty, and many pleadings …ee so appeas'd his wrath, that he was …tisfied: and this was as common for …Senatour of *Venice* to do as for a Par…ment man to pay no debts.

Neither is there any Law or justice …o be had against any of these States…en: There was a Noble man who …as an *Austrian* both by birth and fa…ily, who being a Traveller, chanc'd to …st his eyes upon a faire and vertuous …dy, who in every respect were defer…ng of each other: This Noble man …d no sooner made his mind known …nto his *Paragon* for beauty, but he was …oon obstructed with a corrivall, who …as a *Nobile Venetiano*; who perceiving his Mistresse affections to this stran…r, to be more liberally expressed then …nto him contrives his death, and soon …ffects it, shee loving her Martyr more …en either others conceived, or shee her …lf could brook so great a crosse con…

cerning them, studies revenge, and be-
ing an *Italian* found her selfe easily
prompted by her owne naturall incli-
nation, she pretends much love that she
might the better put in execution her
greatest hatred; shee gets him into a
chamber, where she praies him to rest
himself in a chair, wherein he was no
sooner sat, but his arms and thighs were
caught with springs, and being thus fa-
stened, shee murders him with her owne
hands, and flies for sanctuary to the
next *Nunnery* within the Popes Domi-
nions, leaving behind her, by the murde-
red, these words, written with her own
hand in a piece of paper, *Because there
is no justice to be executed against a no-
ble Venetian, I have been both Judge
and executioner my self.* Men may talk
what they will, and fancy what they
please, but there is no more difference, in
point of freedome, between a *Monarchy*
and a *Free-State* (as they call it) then
there is between a High Sheriffe of a
Shire, and a Committee of a County;
Utrum horum mavis accipe.

Now for the Free-State of our Neigh-
bour *Netherlands*, otherwise called *the
States of Holland* (who have sprung up

(as

(as all other free-States will do at last *from the ſubmiſſive and humble ſtilings of the diſtreſſed, to the high and Mighty*) The particulars which occaſioned their revolt from their Soveraign the King of *Spaine*, I ſhall not inſiſt upon but referre you to the *Spaniſh* and *Netherland* Hiſtories; only I ſhall hint upon the main inducements to their Rebellion; *viz.* *Religion* and *Freedome*.

For the firſt, There is not a People amongſt whom the name of God is known, to whom Religion is a greater ſtranger, then unto theſe *ſtilers* of themſelves, *Reformed Proteſtants*: for if this Free State, who allow all Religions both of the *Jews* and *Gentiles*, whoſe ſeverall Churches own, in capitall letters over their doors, the ſeverall ſects of Religions, to which each Libertine is inclined, be Religious, then the *Pantheoniſts* were as truly reformed & Religious as the *Amſterdamians*: but as he, who ſacrificed to all the Gods in generall muſt needs have ſacrificed unto the true God, and yet know him not, becauſe he joyned others with him, who was to be worſhipped alone; ſo that Country which embraceth all Religions, happily

may have the true Religion amongſt them, and yet have no Religion, becauſe they admit of many, being there is but one: This I ſpeak in reference to the Country, not to particular men. Neither is there a ſort of Chriſtians in the world who are leſſe ſervants unto *Chriſt*, if it be enough to make them ſo, to be the greateſt prophaners of his day: for the Sabbath is only diſtinguiſhed from other daies, by a Sermon in the Church, and the Alehouſe being full of Mechanicks, drinking and carouſing from morning untill night: the ſhops are open, and buying and ſelling all the day long, excepting halfe the window, which is to diſtinguiſh the day, but the doore is open to let in the buyers, and the other halfe of the window is open to let in the light: and wonderfully ſtrange it is and remarkable to conſider how theſe people, who ſhooke off their allegiance to their Prince upon pretences of Reformation ſhould be ſo beſotted, as to fall into ſuch a ſtrange and unheard-of prophaneneſſe of him and the day whereon *Chriſt* himſelf is to be worſhipped, as in their Metropolis, or chief City, to have a dog-

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market kept to the utter ſcandall of true Religion, and Chriſtianity it ſelfe, this is no more then what I have ſeen, and if it were not true, it were eaſily returned upon my ſelfe as the greateſt impudence that could be imagined; but O the partiality of the picture-drawer, when he receives large wages for a ſimilitude! he inſults over his own work only becauſe it is like, when the face it ſelf is moſt abominable.

Now for their freedoms from Tyranny and oppreſſion; if the *Turkes* or *Tartars* had conquered them, they never would (nor never did where ever they extended their dominions) impoſe ſuch taxes and rates as they have impoſed on one another, incredible; even to the full value of the ſeverall commodities, which run through their natives hands. But you will aske me, how it is poſſible they ſhould live then? to which I anſwer you, by ſharking and coſening of ſtrangers; Let any forraigners come there and ask for a dinner, and for ſuch a dinner as they may well afford for eight pence a peece, they will aske you five ſhillings a man; finde but the leaſt fault with them, and they will demand

twelve

twelve pence a piece more for fouling of linnen; and if you seeme angry at that, you shall mend your selfe with the payment of six pence a piece over and above for fouling the roome: and seeke a remedy, and you shall be told, the Prince of *Orange* himselfe if he were there could not help it: *altum all*, is all the reason they will give you; if in sadnesse you shall complaine of such abuses to indifferent Judges, they will tell you, that the States doe lay such heavy taxes upon the Inhabitants, that they are faine to fly to such shifts for their subsistance; thus men pleased with the itch of Innovation, are contented to scratch the blood out of their own bodies. till they feele the greatest smart; rather then their Physician should let out a little spare blood, to cure the disease, and preserve them in good health. But you will say; that for all this, they thrive and prosper abundantly, so doe the *Argiers men*, but with what credit and reputation in the eye of the world? I believe both alike; It was not their strength or policy, which brought them to this height and flourishing condition: but it was our policy of State, in

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emulation to other Princes, which helped theſe calfes to Lions hearts, teeth, and clawes, untill the high and mighty *butter boxes* ſtood in competition with the Crowne: and I am afraid the ſiding with ſuch Rebels, hath turned Rebellion into our own boſomes, as a juſt judgement from that God who is a revenger of all ſuch iniquities: they may call it the Schoole of Warre, whilſt wanting a good cauſe, it could be no otherwiſe then the Chriſtians ſhambles: I ſhould be ſorry that *Holland* ſhould be the *Engliſh-mans* Looking-glaſſe: a ſpur for his feet, or a copy for his hand: I hope the hand of providence will cure us, like the Phyſitian, who cur'd his patient by improving his diſeaſe, from a gentle Ague, to a high Feaver, that he might the better help him.

CHAP.

CHAP. XV.

That Episcopacy is Jure Divino.

IN this discourse I shall not trouble my selfe, nor you with Titles, Names and words of Apostles, Evangelists, Arch-bishops, Bishops, Patriarchs, Presbyters, Ministers, Angels of Churches, &c. which were all from the highest to the lowest, but tearmes reciprocall: and were often taken in the Church of God, and in the Scripture it selfe, for one and the same: for if any man, though never so meane a Minister of the Gospell converted any Nation, the Church ever called him, the Apostle of that Country, as *Austin*, though but a Monke, was every where tearmed the Apostle of *England*: and Saint *Paul*, being an Apostle, stiles himselfe a Minister of the Gospel of Jesus Christ: *Paul* bids *Timothy* being a Bishop, to do the work of an Evangelist; and therefore no wonder if Bishops and Presbyters be often

often mentioned for one and the same; but it is a great wonder that any manner of men, should make this a ground for any argument against Episcopacy; these kind of arguments, instead of striking fire that should light the candle, they do but pin napkins over our eyes, and turne us round untill we know not where we are; and then we grope for we know not who, and lay hold of we know not what: he that will cut down this over-grown up-start tree of errour, must first clear his way to the root, and brush away all those brambles, and briers, which grow about it; we must not leave any thing standing that may lay hold of the hatchet, and deviate the stroke, turning the same edge upon the feller, that was intended for the tree: if we should insist upon names and titles, we should make but a confounded piece of work, and run our selves into a most inextricable labyrinth and Maze of errour; where we might run and goe forwards and backwards, and round about, and nere the neat: Christs are Kings, Kings are Gods; God is Christ, and Christ is Bishop of our souls; Bishops are Presbyters, Presbyters are Ministers, a Mini-

ſter is an Apoſtle, an Apoſtle is a Miniſter: and ſo if you will quite back againe, I muſt put off theſe, as *David* threw away *Sauls* Armour, *non poſſum incedere cum iis*, I love to knock down this *monſtrum informe ingens cui lumen ademptum*, with a blunt ſtone taken out of a cleare River, which with the ſling of application may ſerve well enough to ſlay this erroneous *Philiſtine*, though he were farre greater then he is.

In the firſt place therefore let us underſtand what is meant by *Jus Divinum*; if any man meanes that Epiſcopacy is ſo *Jure Divino*, that it is unalterable, and muſt continue at all times, and in all places, ſo that where it is left off, there can be no Church; he meanes to give much offence and little reaſon; for there is no queſtion but the Church may alter their owne government (ſo that it be left to themſelves to alter) as they ſhall thinke moſt convenient, as well as alter the Sabbath from the ſeventh day to the firſt of the weeke, or as well as they chang'd immerſion into aſperſion of the baptiſed, and many other things which carried as much *Jus Divinum* with them as Epiſcopacy, and yet were

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chang'd. The *Jus Divinum* that is in Episcopall Government, doth not consist in the Episcopacy, but in the Government, be it Episcopall or what it will; but where the Government is Episcopall, no question but there Episcopall government is *Jure Divino*, because a government; and if it were otherwise, that government into which Episcopacy degenerateth, would be *Jure Divino*, as well it, provided that none touch this Arke of the Church but the Priests themselves; for if the hand which belongs to the same body pull the hat from off the head, the man loses not his right, only he stands in a more humble posture, but he is in as strong possession of his own right, as when 'twas on his head; but if another hand should chance to pull it off, the party stands disgracefully depriv'd of his highest Right and Ornament: So if Episcopall Government of the Church be put down, or altered by Church-men themselves, the *Jus Divinum* is but removed from the supremacy of one, and fastened in the stronger hold of many members, for this is a Maxim that admits no posterne, power never falls to the ground, neither in Church

nor

nor State, but looke what one lets fall, another takes up before ever it comes to ground; wherefore loosing nothing, they keep their owne; but whether this power in Church or State in the point of convenience, be better in the hands of one or many, let who so will look to that, that's not my worke; neither the names of Governments nor the numbers of Governours shall ever be able to fright away this *Jus Divinum* out of the Church government, be the Government what it will, *bene visum fuit Spiritui Sancto & nobis*, keeps in the *Jus Divinum*, be the government never so altered; whereas forbidden and improper hands, actions, as unusuall, as unwarrantable, lets out this *Jus Divinum*, when they have changed it to what they can imagine; now whether or no it be proper for a Lay-Parliament, or a Representative of Lay-men, by the power of the Sword, declining the Kings Authority, will and pleasure, who was appointed by God to be a nursing Father of his Church, to alter Church-government, so Ancient, so begun by Christ himselfe in his own person over so many Apostles, so practis'd by the Apostles o-

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or others, so continued all along. I mean Episcopacy, that is to say, one Minister constituted an overseer of many, and to lay hold upon tumults and insurrections, to pull down these overseers, and for him who in such cases should be governed by the Church, to pull down the Church Government without any the least consent of the Church Governours; I leave it for the World to judge: onely my owne opinion is this, That any Government thus set up, or by such practices as these altered, must needs be so far from being *Jure Divino*, that it must needs be *Jure Diabolico*. But it may be objected, that if they should have stayed untill the Bishops had altered themselves, they might have stayed long enough; to which it may be answered, that had the Bishops been but as poor as *Job*, there would have been no such hast to change their clothes. The Arke was a type of the Church, and whatsoever was literally commanded concerning the type, must be Analogically observed in the thing typified; God sat in the Mercy-Seat that was over the Arke, the Arke contained within it *Aarons* Rod, and a

pot of *Manna*, so the Church contains the Law & the Gospel; the killing letter and the reviving spirit: others interpret the Rod to signifie the government and discipline of the Church, as the *Manna* the Doctrine of Christ, and food that came down from heaven: I take it to signifie both, and both answers my purpose, if both be therein contained; neither must be touch'd but by the Priests themselves; neither must we confine this prohibition to the Priests of the Law onely, but we must extend it also to the Ministers of the Gospel, both which were typified by the two Cherubims, or ministring Angels of the Almighty; these Ministers or Angels, though opposite to one another, yet they both looke alike, and neither of them upon one another, but both of them upon the Ark that was between them, there was mutualitie in their looks; and their wings touch'd one another; so though the Ministers of the Law & the Gospel seem opposite in the administration of the same grace, yet they must come so near as to touch one another in the manner of the administration; *exempli gratia*, as there was in the

the old Law High Priests, Priests and Levites, so in the new Law, Bishops, Presbyters and Deacons; as none but Priests were to touch the Ark, so none but the Ministers should reform the Church.

Thus much for Government; Now for Episcopacy; the question then concerning Episcopacy, will be, whether or no, *Jure Divino*, one Minister (which answers to all names and sorts of Church-men, and Church Officers whatsoever) may not exercise jurisdiction and power over many Ministers within such a place or territory; if this be granted, the Bishops ask no more: if it be denyed, how then did Christ Jesus, Bishop of our souls, give orders & directions to his twelve Apostles, and taught them how they should behave themselves throughout this Diocess the whole world? How did Saint *Paul* exercise jurisdiction over *Timothy* & *Titus* who were both Bishops? and how did these two Bishops exercise jurisdiction over all the Ministers of *Crete* and *Ephesus*? was not this by divine institution? If I find by divine writ, that Christ laid the foundation of his Church in him-

selfe alone being over all the Apostles and if I finde that these Apostles, every Apostle by himself (in imitation of our Saviour) accordingly exercised jurisdiction & authority over many Ministers which were under them, and commanded others to do the like, as *Paul*, *Timothy* and *Titus*, and if I finde the practice of the Church all along through the whole tract of time, to continue the like Discipline; shall not I believe this Discipline to be *jure Divino*, except Christ sends down a new *conje (destier* from heaven, upon the election of every new Bishop? Christ layes the foundation, we build upon it; he gives us the modell, we follow the patterne the Church is built by, is not this by *Divine Right*, because he doth not lay the severall stones with his own hands? Christ promised that he would be alwayes with his Church, and that he would send his holy spirit amongst them, which should lead them into all truth, so that the gates of hell should not prevaile against it; but if Episcopacy be Anti-Christian, then the gates of Hell have not only prevailed against it a long time, but all along. As all Judgments are given in

the Kings name, and all Records run *Rege præsente*, though the King be not there in person, but in power; so the universall and un-interrupted and continued & generally received Discipline of his holy Catholick Church (which Church we are bound to believe by the Apostolicall Creed) is *Christo præsente* (Ergo *Jure Divino*) though Christ be not there in person, but in power; which power he conferr'd upon those who were to be his successours, which were called Apostles, *As my Father sent me, so send I you: and he that heareth you, heareth me; and lo I will be with you alwayes unto the end of the world:* surely this Discipline of one over many, call it what you will, is to descend and continue unto the end of the World.

Object. But it may be objected, How can you prove that Christ commanded any such thing, or that Christ gave to the Apostles any such power, as to make successours in their steads, with a Warrant for it to continue from age to age?

Sol. Where do you finde that Christ gave the Sacrament to any but his Disciples, *drink ye all of this*, but they were

all Apostles to whom he said so? where did you find that Christ administred the Sacrament, or commanded it to be administred unto any Lay men, or women? therefore is not the Sacrament given unto them *Jure Divino*, because the words were left out in the convey, ance? when there grew a disputation concerning Divorcements, Christ sends us to the Originall, *Sic autem non fuit ab initio*; if Christs rule be good, then the Bishops are well enough, for they may say concerning Episcopacy, I mean one over many (and that safely too) *sic erat ab origine*. Some are very unwilling that this Episcopacy should be intail'd by Christ upon his Apostles and their successours, out of these words, *Mat.* 28. 20. *I will be with you alwaies to the end of the world*; they will not have it to mean in their successours; but the meaning to be this, *I will be with you alwaies unto the end of the world*; that is to say, in the efficacy, and power of my word and Gospel, to all ages; why may it not signifie this, and that too? that it doth one, is no argument; but that it may doe both: God made all things, in number, weight, and measure; and will you

sleight

sleight his word? shall *sensus factus*, thrust out *sensus destinatus* out of Scriptures? the first Ministers of the Gospel must *adæquate* to the first Minister of the Law, and behold the same method observed in both their institutions: what difference is there between Christs words to his Disciples, *I am with you alwaies unto the end of the world*, Mat. 28. 20. and Gods words unto *Aaron* at his setting him apart for the High Priests Office? *This shall be a Statute for ever unto thee, & to thy seed after thee*, Exod. 21. 43. Certainly, if the Gospel be nothing else but the Law reveal'd, and the Law be nothing else but the Gospel hidden; whatsoever is written or said of the Ministers of the one, must needs have reference to the Ministers of the other: and I shall desire you to look a little back upon the words which God said to *Aaron*: when God speakes of the seed of *Aaron*, he only maketh mention of the seed after him; but when he speakes of the Statute, he saith it shall be for ever: if I doe not flatter my own judgment, that tels me, that this statute of High Priesthood, or Episcopacy (call it what you will) must have heires after the seed of

Abraham is expired, and did not the Catholick Church all along call the receiving of the Holy Ghost, the order of Priest-hood? did ever any record above seven years date call it making of ministers? and why are they angry with the word Priest? is it because the Prophet *Isaiah* Prophecying of the Glory of Christs Church tells us, *We shall be named Priests of the Lord, but that men shall call us Ministers of God? Isa. 61.6. If the Ministration of the Law be glorious, shall not the Ministration of the Gospel be much more glorious?* 2 Cor. 3. & shall the Ministers of the same Gospel be lesse glorious? when you see a man that cannot abide to see anothers glory, you may be sure he is no kin to him, or very far off; so you may be assured that these are no true sons of the Church, nor no right Children, who thinke a Chaire too great state for their fathers to sit in. In the Apostles time these Bishops, or if you will, Superintendents (which are all one in signification, onely a good Greek word chang'd by Mr. *John Calvin* into a bad Latine word) were stiled Embassadors of the Almighty, Starres of Heaven, Angels of the Church,

&c. But now these Embassadours are used like vagabonds; these Starres, are not Starres but fallings; and the Angels are no where to be found but ascending and descending *Jacobs* Ladder; whilst this reputation was given unto the Church, and its Officers, the Stones of its building were in unity, but as it is now it seemes no otherwise then as a Corps kept under ground seemingly intire, but once touch'd, soone falls to dust and ashes. Never was there such a monster as this ruling, and thus constituted *Presbytery*, the father of it Rebellion, the mother Insurrection, the midwife Sacriledge, the Nurse Covetousnesse, the Milke Schisme, the Coats Armour, the Rattle Drums, a Bloudy Sword the Corrall, Money the Babies it delights to play withall, it growes up to be a stripling and goes to schoole to a Councell of Warre, its Lesson is on the Trumpet, its Fescue a Pistol, its going out of Schoole in ranke and file, its playdayes the dayes of Battaile, and blackmunday the day of Judgement, it comes of age and is Married with a Solemne League and Covenant, it begets Children like it selfe, whose blessing upon

them

them is the power of the Sword, and whose Imposition of hands are broken gates; This Monster cryes downe this truly Ancient Catholick and Apostolick power which the Bishops exercised; and then takes it up again and they use it themselves in a higher nature then ever any Bishops or Apostles themselves did or durst have done, even to the excommunication and deposement of their Kings (to the delivering of them up unto Satan, and to Hang-men, if they stood but in their way) to whom the Apostles taught submission (how faulty so ever they were) and if not obedience, yet submission, to every one of their Ordinances; if not for their own sakes, yet *for the Lords sake*, and for *Conscience sake*: these men cry downe the same authority, as Popish, *whilst they exalt themselves above all that are called Gods*, in a higher manner, then any Pope of *Rome* ever yet did. We will begin with this Monster in the very place of its Nativity, and so observe him all along through the whole tract of time; we will consider how it dealt with the first Prince, under whose Dominions it published, which was under the Prince and

Bishop

Bishop of *Geneva*, and these two were both nullified in the same person, as they were both here in *England* by the same Parliament; verifying that maxim of ours (with that fore-running of theirs) *No Bishop, No King*; and then we will shew you how they deale with our Princes here at home, where-ever they had a power, *viz.* with *Mary* Queen of *Scots*, and *James* and *Charles* the first, Kings of *England* and of *Scotland* both, and then usurp a power themselves higher then Popes or Kings. *Calvin* with his gladiators, having expuls'd the Prince and Bishop of *Geneva*, sets up a government so high, and unexpected, that the people would have nothing to doe either with him, or his government: and thereupon they banished him the City; *Calvin* (in exile) bethinkes himselfe how he might appease their fury, and give them satisfaction, and be invited in again; *Calvinus de tristibus* thinks it his best course of endearing himselfe unto the people, to make them sharers with him in the government, whereupon he invented his new sangle of Lay-Elders, and so all parties were agreed; In comes Mr. *John Calvin* (whilst

he

he was ſcarce warme in his ſeat) I ſhall preſent you with a ſtory of him and of his demeanour of himſelfe towards the temporall Thorne: There was a Noble-man of *Italy*, who liked the Reformation which he had begun ſo well, that he forſooke his Religion, and Country, ſold his Lands and Fortune, converted all into money, and tooke ſanctuary in *Geneva*; as ſoon as he came there, great rejoycing and inſulting there was, that their cauſe was honoured with ſo high a convert: The grand Seignior falls a building; directing his Maſons, he found one of them ſomething more ſawcy then to what his Lordſhip (in his owne Country) had been accuſtomed, little thinking that where there was promiſed ſo large a reſpect of ſouls, there had beene ſo little reſpect of perſons: this Noble-man hereupon gives this Maſon a gentle tap upon the head, the Maſon flies upon him like a Dragon, and ſhakes him by the beard: my Lord not being uſed to ſuch courſe ſalutations, ſtabs him with his dagger, thinking nothing leſſe, but that ſo high a provocation would have pleaded his Indempnity; no ſuch matter, my Lord was ſoon

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laid hold on and brought to his triall: *Calvin* upon the tribunall, not as a temporall Judge in such cases (take heed of him) but onely to be asked his opinion in cases of Conscience; the Delinquent pleads for himselfe, tels them how insolently he was provoked, and wonders; considering such provocation, he should be questioned for so vile a varlet: Hereupon Mr. *Calvin* soon starts up, and tels him, that with God (whose seat they held) there was no respect of persons, and for ought he knew, that man whom he despis'd to death, was as near and dear to God and his favour, as himself: their Lawes knew no such distinction as manslaughter and murder; but they were regulated by the Divine Law, that told them, that *the man that shed mans bloud, by man shall his blood be shed*; that there was no exemption by greatnesse, nor buying it off by favour; the Noble-man replyed, that he had not been long enough amongst them to be acquainted with their Lawes; it was answered, that the Law of Nature did forbid that, of which he could not be ignorant (all this was well enough) My Lord told them how hard a case it

would

would be, for a man out of his love and liking to the place and manners, should seeke to it as a sanctuary for his conscience, and so soon finde it his grave: that he was heartily sorry for what he had done, and would give any satisfaction to his wife and children that the Court should order, or his estate allow; he intended the man no hurt, before such rough hands shook him out of himselfe, that he knew not what he did, and therefore he humbly begg'd their pardon, assuring them for the future, that his wayes should be so directly answerable to those paths they walked in, that he would not by Gods grace hereafter step aside. The temporall judges, wonne with his humble and submisse behaviour, began to relent, and desired Master *Calvin* to abate a little of his rigour, for the reasons before-mentioned, assuring him that his case was no common case, and therefore it ought to have respect accordingly; hereupon there grew a hot dispute betweene the spirituall, and the temporall Judges; *Calvin* remained stiffe in his opinion, and would not be bent to the least mercy; the Nobleman thought to throw one graine of

reason

reason more into the ballance, that should turn the scales, and that should be taken out of a consideration had of their own good: for saith he, if you shed my blood hand over head, without any the least respect had to my yeares, to my birth, to my education, to the little time I had of being acquainted with your Lawes, nor to the provocation it selfe, nor to the suddennesse of the action, nor to the surprize of all my senses, nor to the satisfaction I would have given, nor to the repentance of my very soul; who will come amongst you? what Lord or Gentleman will live within your walls? wherefore if you will have no consideration of me, yet consider your selves; consider what a blow it will give to your Religion, how many this very thing will stave off from ever having any thing to doe with you: by this time they were all prone to mercy, but *Calvin* alone, who stands up and cries, *fiat justitia, ruat Cœlum*, neither could he be brought to give his opinion, that the Jury (as we call them) might not passe upon him; but out went the Jury, and contrary to their owne Law, hearing the Noble-mans plea, and observing

ving well the inclination of the Bench in generall, they brought in their verdict, *not guilty*; whereupon the Nobleman was acquitted: hereupon *John Calvin* rises from the Bench, and whilst the rest proceed to their matters, cals all the Ministers within the Walls and liberties of *Geneva*, who appeare before the Judgement seat, with white wands in their hands, which they laid down, telling them, that with those wands they laid down their offices, protesting that they would never preach the Gospell to a people whose humane Lawes should run contrary to the Lawes Divine; and suddenly turned about and tooke their leave: which being acted with so much gravity, wrought so much upon the beholders, that they presently sent for them back againe, and hanged the Noble man. This story I have read in their owne History in *Geneva*, and my thoughts were then, as they are still, that never any Pope of *Rome*, did act as Pope of *Rome*, or so much as claime halfe that Authority over the Civill Magistrate, as this anti-Pope did virtually act; and yet was not ashamed to make lesser matters then this, the ground

of

of the quarrell with the Bishops, who also was their Prince, when in his owne person he acts the part of both.

Now we will see how these kind of creatures have plaid the Masters of misrule among our Princes here at home. King *James* in his discourse at *Hampton Court*, tels us, how the Presbyterians became Lords Paramount in his Kingdome of *Scotland*, and how they used his Mother the Queen of *Scots*, viz. *Knox* and *Buchanan* and the rest of that gang, came unto *Mary* Queen of *Scots*, and tald her, that by right, no Pope nor Potentate whatsoever, had any superiority over her in her own Dominions, either in cases Civill or Ecclesiasticall, but that she herself was Supreme in both, and constituted by God as the only nursing Mother his Church within her Dominion, and therefore conjured her to look about her, and not to let the Pope of *Rome*, or any of of his agents, to have any thing to doe within her territories, and to have care of Christs *Evangil* as shs would answer it at the dreadfull day of judgement; she gives them her ear, and at last her authority, they make use of it in the first place to the pulling down of the Bishops, and exalted themselves in their

roome; when the Queen look'd for an absolute Supremacy, behold all the Supremacy that these men would allow her, was not so much as to have one private Chappel for her self, nor one priest whereby she might serve God according to her owne conscience; she finding her self so much deceived, labours to recall her authority, they kept her to it; she takes up Armes, they appose her, fight her, beat her out of her Kingdome; she flies into *England*, they follow her with invectives, thrust jealousie into the Queen of *Englands* bosome concerning her, she is imprisoned, and after a long imprisonment put to death. King *James* having related this passage in the forementioned discourse unto Dr. *Renolds* and *Knewstubs* and the rest, turns unto the Bishops, and closes his discourse with this animadversion, Wherfore my Lords I thank you for my Supremacy, for if I were to receive it from these men, I know what would become of my Supremacy. The shining light of the Gospel and the burning zeal of the Ministers thereof may fitly be compared to fire, which if it be not in every roome confind to one hearth, and limited to one tunnell, that may convey out of this so comfortable and necessary a blessing

blessing, all that may be destructive, and offensive in it, up toward the highest region, but is suffered like wild-fire to run up & down the house, it will soon turne all to flames and high combustions; so the government of the soule seemes to be of so transcendent nature to what the government of the body and goods is, that if it be not overtopt with superintendency or Episcopacy, and so dissimbogued into the Supreame authority, this comfortable heat if limited, as it turns to our greateſt benefit, so neglected and boundlesse, soon converts it self into a suddaine destruction and ruine. If you will hear how these men dealt with King *James* her Son, and Father to *Charles the First*, you shall find it in his *Basil: Doront Crebræ adversus me in tribunitus Concionibus Calumniæ spargebantur non quod crimen aliquod designassem, sed quia Rex erã quod omnì crimine pejus habebatur.* Are these men good Subjects? did they not convene him diverse times before them, school him, Catechize him like a School-boy? did he not protest unto his Son *Henry*, that he mislik'd their proud and haughty carriage ever since he was ten yeares of age? did he not say that Monarchy and Presbytery agreed like God and

the Devill? and have we not found it so if we consider the behaviour of our new made Presbyterians in *England* to *Charles the first his Son*? O but the Presbyterians had no hand in it, they Pray'd and preach'd and writ against it, fasted and Pray'd for a diversion of all such intentions: but I pray, who took the Scepter out of his hand, in taking away the *Militia*, of which it was an emblem, that should have defended him, was it not the Presbyterian? who cast down his Throne, by taking away his *Negative voyce*, was it not the Presbyterians? who took off his Crown, the fountain of Honour from off his Head, by denying those honour on whom he had conferred it without them? was it not the presbyterian? who took away his Supremacy signified by the sacred unction wherewith he was anointed, in not allowing him the Liberty of his owne Conscience in the point of Episcopacy and Church-Government? was it not the Presbyterian? who would not Treat a minute with their King before they had made him acknowledge himselfe guilty (as they say) of all the blond that had been spilt throughout his Dominions? was it not the Presbyterian? who (notwithstanding all the Concessions on his

his part that could be granted, even to the very grating his Princely Conſcience, when he bid them aske fleſh from off his bones, and he would not deny it them, if it might have been a benefit unto his people, prayed that he might keepe his Conſcience whole, (it was the Queene regent of all good mens actions, and he hoped there were none would force this Queen before him in his houſe, as *Ahaſuerus* ſaid to *Haman*) Voted not ſatisfactory ſo long, untill the Independent Armv came from *Edenborough*, and ſurpriz'd and murdered him? was it not the Presbyterians? he that ſaid the Presbyterians held him down by the haire, while the Independents cut off his Head, ſaid true enough; they murdered him as a King before ever they murdered him as a man; for what may the Independent ſay to the Presbyter? if you'l take off his autority, we'l take off his head: if you'l make him no King, we'l make him no body; if you'l make him a man of bloud, we'l uſe him accordingly: therefore at your doors O Preſbyterian hypocrites, do I lay his innocent bloud, it is but like the reſt of your actions, committed by your Anceſtors to former Princes all along.

One thing I pray you well obſerve; There

There was never any reformed Church in Christendome, but when they shook off their Bishops, they made their apologies to all the Christian world, how they were necessitated to alter that antient and best form of government of the Church by Bishops, in regard that they could not be drawn off from their obedience and dependance on the Pope of *Rome*; and if possible they would retaine that laudable government as most convenient; but never were there any reformers in the world, but ours, that ever held Episcopacy to be unlawfull and Anti-christian before; and will you know the reason, which is only this? the Bishops what they receive, they lay down at his Majesties feete, as acknowledging him to be Supreme in all cases, when they would have him to be Supreme in no case, as *Buch. de jure Regni* plainly tells us that Princes are no more but the Proxies, and Attornies of the people; and yet for all this the authority which they hold to be as Anti-christian in the Chaire, they practise as most Christian on the Bench, and much improve it. These Monsters, that they may the better cry downe the Divine right that is in Episcopacy, and descended to

them

them from the Apoſtles, tell us that the calling of the Apoſtles was extraordinary, and died with them: to make anſwer to which aſſertion, we muſt conſider how many wayes a thing may be taken to be extraordinary, and if we find that it may be taken ſo many wayes, if we can prove a thing extraordinary one way, we muſt not take it to be extraordinary in every reſpect; *exempli gratia*; *Saul* was extraordinarily called by God, becauſe immediately by him, but this doth not make the calling of Kings to be an extraordinary calling, for that ſucceeded; ſo the Apoſtles were extraordinarily called by God, as not being called out of the tribe of *Levi*, nor taken from the feet of *Gameliell*, nor brought up in the ſchools of the Prophets, yet this doth not follow, that the calling of the Apoſtles ſhould be extraordinary, for they had their ſucceſſours: It may be extraordinary *à parte ante*, but not *à parte poſt*, only in regard of the manner of their election, but not in regard of the nature of their commiſſion; they were called Apoſtles in regard of their miſſion, not in reſpect of their commiſſion, which was no more but what Biſhops had, neither doth the word A-

poſtle ſignifie ſo great authority as doth the word Biſhop, the one betokening but a Meſſenger, the other an Overſeer, and therefore there is no extraordinarineſſe hitherto, that they ſhould not be extraordinary.

2. A man may be ſaid to be extraordinary, in regard of ſome extraordinary gifts and endowments which God hath given unto a man, as unto the Apoſtles the gift of tongues, of healing, &c. But this doth no way make the calling extraordinary, for then it would follow, that if God Almighty ſhould give unto any ordinary Miniſter, extraordinary gifts, then his calling ſhould be extraordinary, or that the calling of Kings ſhould be an extraordinary calling, becauſe God beſtowes on ſome Kings the extraordinary gift of healing.

3. It may be further urg'd: the calling of the Apoſtles was an extraordinary calling, becauſe they were pen-men of the holy Ghoſt, and in regard that the holy Ghoſt ſate upon each of them; no, that doth not make it extraordinary, *quoad nos*, that it ſhould not deſcend, for other Divines and Evangeliſts, were pen-men of the Holy Ghoſt as well as they, therefore what

what was not extraordinary to themſelves, cannot be extraordinary to us.

4. For their receiving the holy Ghoſt, it is no otherwiſe but what all Biſhops, Paſtors and Curates doe receive, when they receive orders, *Receive ye the holy Ghoſt*; only the difference is this; they received it by the ſitting of cloven tongues, and they by impoſition of hands: but ſtill the extraordinaries conſiſt in the manner, but not the matter of the thing received, ſo that all the while there is no reaſon why this calling of the Apoſtles ſhould be ſo extraordinary, as that it ſhould not deſcend. If Chriſt promiſed to be with his Apoſtles unto the end of the world, and they did not continue unto the end of the world, ſurely I ſhould think without any ſtraining of Gnats, or ſwallowing of Camels, that the meaning of our Saviours words ſhould be this, that he would be with thoſe in the aſſiſtance of his holy ſpirit, that ſhould ſucceed the Apoſtles in their offices of ſuperviſing his Church, and propagation of his Goſpell, except I ſhould ſee more reaſon then I doe yet, why the Apoſtles calling ſhould be ſo peculiar, that it muſt not deſcend, or that the government of one over many, be ſo inconſiſtent with

with the Church her good in after-time, more then in the beginning, that Episcopacy should be so abominable.

Briefly I can compare these Presbyters, pulling down the Bishops, to no other thing, then to a company of unhappy boyes, who being not tall enough to reach the fruit, and wanting a Ladder, for the fruit sake, lay hold upon the branches, and break down a bow, making it thereby no part of the tree; so these men, wanting merit to taste the fruit of learning, and not having capacity enough in themselves, to reach those preferments, which the Church holds out to those who are deserving, they rend that which was part of the Church, as severr'd from the body, which is the highest kind of Sacriledge, not only in depriving the Church of part of its good, but part of it selfe.

Lastly, if there be no other reason to be given if not for the Divine Right of Episcopacy, yet for the lawfulnesse thereof, but this one topicall argument which I shall use raised out of the continued practise of the Church in all ages, to men whose faces are not bras'd so thick, that it were reason proof, it were sufficient in my understanding, *viz.*

Suppose

Suppose all the arguments which were for Episcopacy, were as weak as so many strawes to support a cause, yet though four strawes are not able to support a table, yet fourteen thousand bound up together in four bundles, will hold it up as firm as so many props of Iron; so though some few practices of some few men within some few places, are not able to make an argument for Episcopacy, that shall be evincing, yet the practice of the Church all along for fourteene hundred years, in fourteene hundred Dioces, and throughout 40 ages, makes good the argument against any few *Jack Straws* or *Wat Tilers* whatsoever.

Ob. But there were no Diocesan Bishops in the primitive times.

Sol. Was not Christ a Diocesan Bishop? and was not the world his Dioces? were not the Apostles Diocesan Bishops, when the whole world, divided into twelve parts, were their twelve Dioces? were not *Timothy* and *Titus* Diocesan Bishops, when *Crete* and *Ephesus* were alloted to be their Dioces?

O. There were no Lord Bishops in those daies?

Sol. Those who ruled well were to be accounted

counted worthy of double honour, and will you not allow them single Lordship?

Ob. The Lords of the *Gentiles* exercised dominion, but so shall not you.

Sol. No, not such dominion as they exercised; there is a great deal of difference betwixt dominion and domineering, betwixt Lordship and Lording it over Gods inheritance; a paternall government was never accounted intollerable but by unruly children; if this were not to be allowed of, how did Christ rule his Apostles; *Paul*, *Timothy* and *Titus*? both these, all the Ministers in *Creet* and *Ephesus*?

Ob. St. *Paul* laboured with his hands that he might not be chargeable to the brethren. *Sol.* So might the Bishops if they needed no more to study Divinity then did the Apostles: but if any benefactor had bestowed large revenues upon S. *Paul*, I see no reason why he might not be a keeper of hospitality, as well as he advised *Timothy* so to do, but now *Julians* persecution is reviv'd. *Do not* (saith Julian) *destroy the Christians, but take away the maintenance of the Church, and that will bring their Ministers into contempt, and so destroy their Religion*, & now they are at it; *Libera me domine* (saith S. Augustine) *abhomine impio, id est, libera me*

à

ame: so we had need to pray unto Almighty God, that he would save his Church out of the hands of her Churchmen, for she now lies upon the ground like the tree that complained, that she was rent in sunder by wedges made out of her own body.

FINIS.